

ĀPASTAMBA

Dharma & Grihya Sutras



Translated by various Scholars

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INTRODUCTION TO ĀPASTAMBA

Āpastamba's aphorisms on the sacred law of the Aryan Hindus possess a special interest beyond that attaching to other works of the same class because Āpastamba's work is free from any suspicion of having been tampered with by sectarians or modern editors, and that it has an intimate connection with the manuals teaching the performance of the great and small sacrifices, the Srauta and Grihya-sūtras, by the same author. Thus in spite of its comparatively late origin, it is entitled to the first place in a collection of Dharma-sūtras.

The Apastambīya Dharma-sūtra forms part of an enormous Kalpa-sūtra or body of aphorisms, which deals with the teaching of the Veda and of the ancient Rishis regarding the performance of sacrifices and the duties of the twice-born, and which, being chiefly based on the second of the four Vedas, the Yajur-veda in the Taittirīya recension, is primarily intended for the benefit of the Adhvaryu priests in whose families the study of the Yajur-veda is hereditary.

The entire Kalpa-sūtra of Āpastamba is divided into 30 sections, called Praśnas, literally questions.

The first 24 of these teach the performance of the so-called Srauta or Vaitānika sacrifices, for which several sacred fires are required, beginning with the simplest rites, the new and full moon offerings, and ending with the complicated Sattras or sacrificial sessions, which last a whole year or even longer¹.

The 25th Praśna contains the Paribhāshās or general rules of interpretation², which are valid for the whole Kalpa-sūtra, the Pravara-khāṇḍa, the chapter enumerating the patriarchs of the various Brahmanical clans, and finally the Hautraka, prayers to be recited by the Hotraka priests.

The 26th section gives the Mantras or Vedic prayers and formulas for the Grihya rites, the ceremonies for which the sacred domestic or Grihya fire is required.

The 27th the rules for the performance of the latter³. The aphorisms on the sacred law fill the next two Prasnas; and the Sulaba-sūtra, teaching the geometrical principles, according to which the altars necessary for the Srauta sacrifices must be constructed, concludes the work with the 30th Prasna.

The Hindus are, no doubt, unscrupulous in adding to the works of famous teachers. But such additions, if of considerable extent, are usually not embodied in the works themselves which they are intended to supplement. They are mostly given as *seshas* or *parisishtas*, tacked on at the end, and generally marked as such in the MSS.

In the case of the Āpastamba Dharma-sūtra it is, however, not necessary to rely on its position alone, in order to ascertain its genuineness. There are unmistakable indications that it is the work of the same author who wrote the remainder of the Kalpa-sūtra.

Who was Āpastamba?

Who this author really was, is a problem which cannot be solved for the present, and which probably will always remain unsolved, because we know his family name only. For the the

name Āpastamba, just like those of most founders of Vedic schools, e.g. Bhāradvāja, Āsvalāyana, Gautama, is a patronymic name.

The History of the Āpastamba School

Regarding both the school which has been named after Āpastamba and the works ascribed to him, some information has been preserved by tradition, and a little more can be obtained from inscriptions and later works, while some interesting details regarding when and where the Sūtras were composed.

The data, obtainable from these sources do not enable us to determine with certainty the year when the Āpastambīya school was founded, and when its Sūtras were composed. But they make it possible to ascertain the position of the school and of its Sūtras in Vedic literature, their relative priority or posteriority as compared with other Vedic schools and works, to show in which part of India they had their origin, and to guess at their probable antiquity.

As regards the first point, the *Karaṇa-vyūha*, a supplement of the White Yajur-veda which gives the lists of the Vedic schools, informs us that the Āpastambīya school formed one of the five branches of the Khāndikīya school, which in its turn was a subdivision of the Taittirīyas, one of the ancient sections of the Black Yajur-veda. Owing to the very unsatisfactory condition of the text of the *Karaṇa-vyūha* it is unfortunately not possible to ascertain what place that work really assigns to the Āpastambīyas among the five branches of the Khāndikīyas. Some MSS. name them first, and others, last. They give either the following list,

1. Kāleyas (Kāletas),
2. Sātyāvanins,
3. Hiranyakesins,
4. Bhāradvājins,
5. Āpastambins,

or,

1. Āpastambins,
2. Baudhāyanins or Bodhāyanins,
3. Satyāshādhins,
4. Hiranya-kesins,
5. Aukheyas

But according to current and ancient tradition the Āpastambīyas are younger than the school of Baudhāyana, and older than that of Satyāshādhā Hiranyakesin. Baudhāyana, it is alleged, composed the first set of Sūtras connected with the Black Yajur-Veda, which bore the special title '*pravacana*,' and he was succeeded by Bhāradvāja, Āpastamba, and Satyāshādhā Hiranyakesin, who all founded schools which bear their names.

This tradition has preserved two important pieces of information.

- First, the Āpastamba school is a *Sūtra-karana*, i.e. a school whose founder did not pretend to have received a revelation of Vedic Mantras or of a Brāhmaṇa text, but merely gave a new systematic arrangement of the precepts regarding yajñas and the Dharma.

- Secondly, the Sūtras of Āpastamba occupy an intermediate position between the works of Baudhāyana and Hiranyakesin.

In Āpastamba's own works, we find clear proof that he laid no claim to the title Rishi, or inspired seer of Vedic texts. For (Dharma-sūtra I, 2, 5, 4-5 says distinctly that on account of the prevalent transgression of the rules of studentship no Rishis are born, among the *Avaras*, the men of later ages or of modern times, but that some, by virtue of a residue of the merit which they acquired in former lives, become similar to Rishis by their knowledge of the Veda. A person who speaks in this manner, shows that he considers the holy ages during which the great saints saw with their mind's eye the uncreated and eternal texts of the Veda to be past, and that all he claims is a thorough acquaintance with the scriptures which had been handed down to him.

The same spirit which dictated this passage is also observable in other portions of the Dharma-sūtra for Āpastamba repeatedly contrasts the weakness and sinfulness of the *Avaras*, the men of his own times, with the holiness of the ancient sages, who, owing to the greatness of their 'lustre,' were able to commit various forbidden acts without diminishing their spiritual merit.

These utterances prove that Āpastamba considered himself a child of the Kali Yuga, during which, no Rishis can be born. If, therefore, in spite of this explicit disclaimer, the Samhitā and the Brāhmana of the Black Yajur-veda are sometimes called Āpastamba or Āpastambīya, i.e. belonging to Āpastamba, the meaning of this expression can only be, that they were and are studied and handed down by the school of Āpastamba, not that its founder was their author, or actually received a revelation.

The fact that Āpastamba confined his activity to the composition of Sūtras is highly important for the determination of the period to which he belonged. It clearly shows that in his time the tertiary or Sūtra period of the Yajur-veda had begun. The conclusion being that the origin of the Āpastambīya school cannot be placed in the early times of the Vedic period, and probably falls in the last six or seven centuries before the beginning of the Christian era.

Āpastamba and Baudhāyana

That Āpastamba is younger than Baudhāyana may be proven by the following considerations. First, Baudhāyana's and Āpastamba's works on Dharma have a considerable number of Sūtras in common.

Āpastamba holds in several cases doctrines which are of a later origin than those held by Baudhāyana. With respect to this point the puritan opinions which Āpastamba puts forward regarding the substitutes for legitimate sons and regarding the appointment of widows (*niyoga*), and his restriction of the number of marriage-rites, may be adduced as examples. Like many other ancient teachers, Baudhāyana permits childless Āryans to satisfy their craving for offspring by the affiliation of eleven kinds of substitutes for a legitimate son. Illegitimate sons, the illegitimate sons of wives, the legitimate and illegitimate offspring of daughters, and the children of relatives, or even of strangers who may be solemnly adopted, or received as members of the family without any ceremony, or be acquired by purchase, are all allowed to take the place and the rights of legitimate sons. Āpastamba declares his dissent from this doctrine. He allows legitimate sons only to inherit their father's estate and to follow the occupations of his caste, and he explicitly forbids the sale and gift of children.

Thus he protests against the custom of handing over childless widows to brothers-in-law or other near relatives in order to obtain sons who are to offer the funeral oblations to the deceased husband's manes, while Baudhāyana has as yet no scruple on the subject. Finally, he omits from

his list of the marriage-rites the *Paisāca vivāha*, where the bride is obtained by fraud; though it is reluctantly admitted by Baudhāyana and other ancient teachers.

On several occasions, it appears, Āpastamba controverts opinions which Baudhāyana holds, or which may be defended with the help of the latter's Sūtras. The clearest case of this kind occurs in the chapter on Inheritance, where the treatment of the eldest son on the division of the estate by the father is discussed. There Āpastamba gives his own opinion that the father should make an equal division of his property 'after having gladdened the eldest son by some (choice portion of his) wealth,' i.e. after making him a present which should have some value, but should not be so valuable as to materially affect the equality of the shares. Further on he notices the opinions of other teachers on this subject, and states that the practice advocated by some, of allowing the eldest alone to inherit, as well as the custom prevailing in some countries, of allotting to the eldest all the father's gold, or the black cows, or the black iron and grain, is not in accordance with the precepts of the Vedas. In order to prove the latter assertion he quotes a passage of the Taittirīya Samhitā, in which it is declared that 'Manu divided his wealth among his sons,' and no difference in the treatment of the eldest son is prescribed. He adds that a second passage occurs in the same Veda, which declares that 'they distinguish the eldest son by (a larger portion of) the heritage,' and which thus apparently countenances the partiality for the first-born. But this second passage, he contends, appealing to the opinion of the Mimāṃsakas, is, like many similar ones, merely a statement of a fact which has not the authority of an injunction.

If we now turn to Baudhāyana, we find that he allows of three different methods for the distribution of the paternal estate. According to him, either an equal share may be given to each son, or the eldest may receive the best part of the wealth, or, also, a preferential share of one tenth of the whole property. He further alleges that the cows, horses, goats, and sheep respectively go to the eldest sons of Brāhmanas, Kshatriyas, Vaiśyas and Sūdras. As authority for the equal division he gives the first of the two Vedic passages quoted above; and for the doctrine that the eldest is to receive the best part of the estate, he quotes the second passage which Āpastamba considers to be without the force of an injunction.

The fact that the two authors' opinions clash is manifest, and the manner in which Āpastamba tries to show that the second Vedic passage possesses no authority, clearly indicates that before his time it had been held to contain an injunction. As no other author of a Dharma-sūtra but Baudhāyana is known to have quoted it, the conclusion is that Āpastamba's remarks are directed against him. If Āpastamba does not mention Baudhāyana by name, the reason probably is that in olden times, just as in the present day, the Brahmanical etiquette forbade a direct opposition against doctrines propounded by an older teacher who belongs to the same spiritual family (*vidyāvamsa*) as oneself.

A similar case occurs in the chapter on Studentship where Āpastamba, again appealing to the Mīmāṃsists, combats the doctrine that pupils may eat forbidden food, such as honey, meat, and pungent condiments, if it is given to them as leavings by their teacher. Baudhāyana gives no explicit rule on this point, but the wording of his Sūtras is not opposed to the doctrine and practice, to which Āpastamba objects. Baudhāyana says that students shall avoid honey, meat, pungent condiments, &c.; he further enjoins that pupils are to obey their teachers except when ordered to commit crimes which cause loss of caste (*patanīya*); and he finally directs them to eat the fragments of food given to them by their teachers. As the eating of honey and other forbidden substances is not a crime causing loss of caste, it is possible that Baudhāyana himself may have considered it the duty of a pupil to eat any kind of food given by the teacher, even honey and meat. At all events the practice and doctrine which Āpastamba blames, may have been defended by the wording of Baudhāyana's rules.

Āpastamba and other texts & teachers.

As the Dharma-sūtra names no less than nine teachers in connection with various topics of the sacred law, and frequently appeals to the opinion of some (*eke*), it follows that a great many such auxiliary treatises must have existed in Āpastamba's time. The ācāryas mentioned are Eka, Kānva, Kānva, Kunika, Kutsa, Kautsa, Puṣkarasādi, Vārśhyāyani, Śvetaketu, and Hārta. Some of these persons, like Hārta and Kānva, are known to have composed Sūtras on the sacred law, and fragments or modified versions of their works are still in existence, while Kānva, Kautsa, Pushkarasādi or Paushkarasādi, as the grammatically correct form of the name is, and Vārshyāyani are quoted in the Nirukta, the Prātisikhyas, and the Vārttikas on Pāṇini as authorities on phonetics, etymology, and grammar. Kānva, finally, is considered the author of the still existing Kalpa-sūtras of the Kānva school connected with the White Yajur-veda. It seems not improbable that most of these teachers were authors of complete sets of *Angas*. Their position in Vedic literature, however, except as far as Kānva, Hārta, and Svetaketu are concerned, is difficult to define, and the occurrence of their names throws less light on the antiquity of the Āpastambīya school than might be expected. Regarding Hārta it must, however, be noticed that he is one of the oldest authors of Sūtras, that he was an adherent of the Maitrāyaṇīya Sākhā, and that he is quoted by Baudhāyana, Āpastamba's predecessor. The bearing of the occurrence of Svetaketu's name will be discussed below.

Of even greater interest than the names of the teachers are the indications which Āpastamba gives, that he knew two of the philosophical schools which still exist in India, viz. the *Pūrvā* or *Karma Mimāṃsā* and the *Vedānta*. As regards the former, he mentions it by its ancient name, *Nyāya*, which in later times and at present is usually applied to the doctrine of Gautama Akṣapāda. In two passages he settles contested points on the authority of those who know the *Nyāya*, i.e. the *Pūrvā Mīmāṃsā*, and in several other cases he adopts a line of reasoning which fully agrees with that followed in Jaimini's *Mimāṃsā-sūtras*.

As to the *Vedānta*, Āpastamba does not mention the name of the school. But Khandas 22, 23 of the first Pātala of the Dharma-sūtra unmistakably contain the chief tenets of the Vedāntists, and recommend the acquisition of the knowledge of the Ātman as the best means for purifying the minds of sinners. Though these two Khandas are chiefly filled with quotations, which, as the commentator states, are taken from an Upanishad, still the manner of their selection, as well as Āpastamba's own words in the introductory and concluding Sūtras, indicates that he knew not merely the unsystematic speculations contained in the Upanishads and Aranyakas, but a well-defined system of Vedāntic philosophy identical with that of Bādarāyana's *Brahma-sūtras*.

Of non-Vedic works Āpastamba mentions the 'Purāna'. The Dharma-sūtra not only several times quotes passages from 'a Purāna' as authorities for its rules, but names in one case the *Bhaviṣyat-purāna* as the particular Purāna from which the quotation is taken. References to the Purāna in general are not infrequent in other Sūtras on the sacred law, and even in older Vedic works. But Āpastamba is the only Sūtrakāra who specifies the title of a particular Purāna, and names one which is nearly or quite identical with that of a work existing in the present day, and he is the only one, whose quotations can be shown to be, at least in part, genuine Paurāṇic utterances.

There is yet another point on which Āpastamba shows a remarkable agreement with a theory which is prevalent in later Sanskrit literature. He says (Dh. II, 11, 29, 11-12), 'The knowledge which Sūdras and women possess, is the completion of all study,' and 'they declare that this knowledge is a supplement of the Atharva-veda.'

The commentator remarks with reference to these two Sūtras, that 'the knowledge which Sūdras and women possess,' is the knowledge of dancing, acting, music, and other branches of the so-

called Arthasāstra, the science of useful arts and of trades, and that the object of the Sūtras is to forbid the study of such matters before the acquisition of sacred learning.

Āpastamba's remark that 'the knowledge of Sūtras and women is a supplement of the Atharva-veda,' proves that he knew the division of Hindu learning which is taught in Madhusūdana Sarasvatī's *Prasthānabheda*. For Madhusūdana allots to each Veda an Upa-veda or supplementary Veda, and asserts that the Upa-veda of the Atharva-veda is the Arthasāstra. The agreement of Āpastamba with the modern writers on this point, furnishes, an additional argument that he belongs to the later Vedic schoolmen.

The geographical location of Āpastamba

We do possess some statements as to the part of India to which Āpastamba belongs, and these, as it happens, are of great importance for fixing approximately the period in which the school arose. According to the Brahmanical tradition, which is supported by a hint contained in the Dharma-sūtra and by, information derivable from inscriptions and the actual state of things in modern India, the Āpastambīyas belong to Southern India and their founder probably was a native of or resided in the Āndhra country. The existence of this tradition, which to the present day prevails among the learned Brahmins of Western India and Benares, may be substantiated by a passage from the above-mentioned commentary of the *Karanavyūha*, which, though written in barbarous Sanskrit, and of quite modern origin, possesses great interest, because its description of the geographical distribution of the Vedas and Vedic schools is not mentioned elsewhere.

The verses from a work entitled Mahārṇava, which are quoted there, state that India, is divided into two equal halves by the river Narmadā and that the school of Āpastamba prevails in the southern half (ver. 2). It is further alleged (ver. 6) that the Yajur-veda of Tittiri and the Āpastambīya school are established in the Āndhra country and other parts of the south and south-east up to the mouth of the Godāvari (*godāsāgara-āvadhi*). According to the Mahārṇava the latter river marks, therefore, the northern frontier of the territory occupied by the Āpastambīyas which comprises the Marāṭha and Kānaḍa districts, the Tamil country and the western coast.

The indigenous Brāhmanas of Gujarāt, such as the Nāgaras, Khedāvals, Bhārgavas, Kapilas, and Motālās, belong, if they are adherents of the Yajur-veda, to the Mādhyandina or Kāṇva schools of the White Yajur-veda. The same is the case with the Brāhmanas of Rajputāna, Hindustan, and the Punjab. In Central India, too, the White Yajur-veda prevails; but, besides the two schools mentioned above, there are still some colonies of Maitrāyanīyas or Mānavas. It seems, also, that the restriction of the Āpastambīya school to the south of India, or rather to those subdivisions of the Brahmanical community which for a long time have been settled in the south and are generally considered as natives of the south, is not of recent date. For it is a significant fact that the numerous ancient land-grants which have been found all over India indicate exactly the same state of things.

Among the southern land-grants there are several on which the name of the school appears. Thus in an edict of king Harihara of Vidyānagara, dated Saka-samvat 1317 or 1395 A.D., one of the recipients of the royal bounty is 'the learned Ananta Dikṣita, son of Rāmabhatta, chief of the Āpastambīya sākhā, a scion of the Vasishtha gotra.' Further, the eastern Kālukya king Vijayāditya II, who ruled, according to Dr. Fleet, from A.D. 799-843, presented a village to six students of the Hiranyakesi-sūtra and to eighteen students of the Āpastamba-sūtra. Again, in the above mentioned earlier grant of the Pallava king Nandivarman, there are forty-two students of the Āpastamba-sūtra among the 108 sharers of the village of *Udaya-candra-mangalam*.

Finally, on an ancient set of plates written in the characters which usually are called cave-characters, and issued by the Pallava king Simha-varman II, we find among the donees five Āpastambhīya Brāhmanas, who, together with a Hairanyakesin, a Vājasaneyin, and a Sāma-vedi, received the village of Manjadūr, in Vengorāshtra. This inscription is, to judge from the characters, thirteen to fourteen hundred years old, and on this account a very important witness for the early existence of the Āpastambīyas in Southern India.

Āpastamba, in describing the Srāddhas or funeral oblations says (Dh. II, 7, 17, 17) that the custom of pouring water into the hands of Brāhmanas invited to a Srāddha prevails among the northerners, and he indicates thereby that he himself does not belong to the north of India.

The south of India and the nations inhabiting it, such as Kalingas, Dravidas, Andhras, Cholas, and Pāndyas, do not play any important part in the ancient Brahmanical traditions and in the earliest history of India, the centre of both of which lies in the north-west or at least north of the Vindhya range. The south and the southern nations are not mentioned in any of the Vedic Samhitās. In the Brāhmanas and in the Sūtras they do occur, though they are named rarely and not in a complimentary manner. Aitareya-Brāhmana gives the names of certain degraded, barbarous tribes, and among them that of the Andhras, in whose country, as has been shown, the Āpastambīyas probably originated. Again, Baudhāyana, in his Dharma-sūtra I, i, quotes song verses in which it is said that he who visits the Kalingas must purify himself by the performance of certain sacrifices in order to become fit for again associating with Aryans. The same author, also, mentions distinctive forbidden practices (*ācāra*) prevailing in the south (loc. cit.).

Further, Pānini's grammatical Sūtras and Kātyāyana's Vārttikas thereon contain rules regarding several words which presuppose an acquaintance with the south and the kingdoms which flourished there. Thus Pānini, IV, 2, 98, teaches the formation of dākṣinātya in the sense of 'belonging to or living in the south or the Dekhan,' and a Vārttika of Kātyāyana on Pānini, IV, 1, 175, states that the words Chola and Pāndya are used as names of the princes ruling over the Chola and Pāndya countries, which, as is known from history, were situated in the extreme south of India.

The other southern nations and a fuller description of the south occur first in the Mahābhārata. Asoka in his edicts, which date from the second half of the third century B.C.E, calls the Cholas, Pāndyas, and the Kerala-putra or Ketala-putra his *pratyantas* (*prakantā*) or neighbours. The same monarch informs us also that he conquered the province of Kalinga (Orissa) and annexed it to his kingdom, and his remarks on the condition of the province show that it was thoroughly imbued with the Aryan civilisation.

There can be no doubt that the south of India was conquered by the Aryans, and has been brought within the pale of Brahmanical civilisation much later than India north of the Vindhya range. During which century precisely that conquest took place, cannot be determined for the present. But it would seem that it happened a considerable time before the Vedic period came to an end, and it certainly was an accomplished fact, long before the authenticable history of India begins, about 500 B.C.E, with the Persian conquest of the Pañjab and Sindh. It may be added that a not inconsiderable period must have elapsed after the conquest of the south, before the Aryan civilisation had so far taken root in the conquered territory, that, in its turn, it could become a centre of Brahmanical activity, and that it could produce new Vedic schools.

The antiquity of Āpastamba

The name of Āpastamba and of the Āpastambīyas is not mentioned in any Vedic work, not even in a Kalpa-sūtra, but the Dharma-sūtra contains a remarkable passage in which its author states that Svetaketu, one of the Vedic teachers who is mentioned in the Satapatha-Brāhmaṇa and in the Chāndogya Upanishad, belongs to the *Avaras*, to the men of later, i.e. of his own times. It has been stated that according to Sūtra 4, 'No Rishis are born among the *Avaras*, the men of later ages, on account of the prevailing transgression of the rules of studentship;' and that according to Sūtra 5, 'Some in their new birth become similar to Rishis by their knowledge of the Veda (*srutarshi*) through a residue of merit acquired in former existences.' In order to give an illustration of the latter case, the author adds in Sūtra 6, 'Like Svetaketu.' The natural, and only admissible interpretation of these words is that Āpastamba considers Svetaketu to be one of the *Avaras*, who by virtue of a residue of merit became a *Srutarshi*. This is also the view of the commentator Haradatta, who, in elucidation of Sūtra 6, quotes the following passage from the Chāndogya Upanishad (VI, 1, 1-2):

'Verily, there lived Svetaketu, a descendant of Aruna. His father spake unto him, "O Svetaketu, dwell as a student (with a teacher); for, verily, dear child, no one in our family must neglect the study of the Veda and become, as it were, a Brāhmaṇa in name only."

'Verily, he (Svetaketu) was initiated at the age of twelve years, and when twenty-four years old he had learned all the Vedas; he thought highly of himself and was vain of his learning and arrogant.'

There can be no doubt that this is the person and the story referred to in the Dharma-sūtra. For the fact which the Upanishad mentions, that Svetaketu learned all the Vedas in twelve years, while, the Smritis declare forty-eight years to be necessary for the accomplishment of that task, makes Āpastamba's illustration intelligible and appropriate. A good deal more is told in the Chāndogya Upanishad about this Svetaketu, who is said to have been the son of Uddālaka and the grandson of Aruna (Āruneya). The same person is also frequently mentioned in the Satapatha-Brāhmaṇa. In one passage; of the latter work, which has been translated by Professor Max Müller, it is alleged that he was a contemporary of Yāgñavalkya, the promulgator of the White Yajur-veda, and of the learned king Janaka of Videha, who asked him about the meaning of the Agnihotra sacrifice, Now, as has been shown above, Āpastamba knew and quotes the White Yajur-veda and the Satapatha-brāhmaṇa.

The fact, therefore, that Āpastamba places a teacher whom he must have considered as a contemporary of the promulgator of the White Yajur-veda among the *Avaras*, is highly interesting and of some importance for the history of Vedic literature. For even if the term *Avara* is not interpreted very strictly and allowed to mean not exactly a contemporary, but a person of comparatively recent times, it will not be possible to place between Svetaketu and Āpastamba a longer interval than, at the utmost, two or three hundred years. Svetaketu and Yāgñavalkya would accordingly, at the best, find their places in the fourth or fifth century B.C.E, and the Satapatha-Brāhmaṇa as well as all other Vedic works, which narrate incidents from their lives, must have been composed or at least edited still later. Though little is known regarding the history of the Vedic texts, still it happens that we possess some information regarding the texts in question. For we know from a statement made by Kātyāyana in a Vārttika on Pāṇini IV, 3, 105, and from Patañjali's commentary on his words that the Brāhmaṇa proclaimed by Yāgñavalkya, i.e. the Satapatha-brāhmaṇa of the White Yajur-veda, was considered to have been promulgated by one of the Ancients, in the times of these two writers, i.e. probably in the fourth and second centuries B.C.E. These considerations will show that it is necessary to allow for Āpastamba a much higher antiquity than the first century B.C.E.

The occurrence of many grammatical irregularities in so small a treatise as the Dharma-sūtra, proves clearly that the author did not follow Pāṇini's grammar, and makes it very unlikely that he knew it at all. The majority of the irregular forms are peculiar to Āpastamba. He must have either been unacquainted with Pāṇini or have considered his teachings of no great importance. In other words, he must either have lived earlier than Pāṇini or before Pāṇini's grammar had acquired general fame throughout India, and become the standard authority for Sanskrit authors. On linguistic grounds it seems Āpastamba cannot be placed later than the third century B.C.E, and if his statement regarding Svetaketu is taken into account, the lower limit for the composition of his Sūtras must be put further back by 150-200 years.

History of the Dharma-sūtras & their commentary

It now is necessary to say, in conclusion, a few words about the history of the text of the Dharma-sūtra, and about its commentary, the Ujjvalā Vritti of Haradatta. The oldest writer with a known date who quotes the Āpastambīya Dharma-sūtra is Sankarācārya, c. 800 A.D. Even somewhat earlier Kumārila, c. 750, refers repeatedly to a law-book by Āpastamba. But it is improbable that he had our Dharma-sūtra before him. For he says, p. 138, that Āpastamba expressly sanctions local usages, opposed to the teaching of the Vedas, for the natives of those districts where they had prevailed since ancient times. Now, that is just an opinion, which our Dharma-sūtra declares to be wrong and refutes repeatedly. As it seems hazardous to impute to a man, like Kumārila, ignorance or spite against Āpastamba, one can assume that the great Mimāṃsaka refers to some other work, attributed to Āpastamba.

Among the commentators on Smritis the oldest, who quote the Dharma-sūtra, are Medhātithi, the author of the Manubhāshya, and Vijñāneśvara, who composed the Mitākṣarā, the well-known commentary on Yājñavalkya's Dharma-sāstra during the reign of the Cālukya king Vikramāditya VI, of Cālukya towards the end of the 11th century. From that time downwards Āpastamba is quoted by almost every writer on law. But the whole text is vouched for only by the commentator Haradatta, who wrote his Ujjvalā Vritti, at the latest, in the 15th century A.D. or possibly 100 years earlier. Haradatta was, however, not the first commentator of the Dharma-sūtra. He frequently quotes the opinions of several predecessors whom he designates by the general expressions *anyah* or *aparah*, i.e. another (writer). The fact that the Ujjvalā was preceded by earlier commentaries which protected the text from corruption, also speaks in favour of the authenticity of the latter, which is further attested by the close agreement of the Hiranyakesi Dharma-sūtra, mentioned above.

As regards the value of the Ujjvalā commentary for the explanation of Āpastamba's text, it certainly belongs to the best commentaries existing. Haradatta possessed in the older Vrittis abundant and good materials on which he could draw; he himself apparently was, well versed in Hindu law and in Sanskrit grammar, and distinguished by sobriety and freedom from that vanity which induces many Indian commentators to load their works with endless and useless quotations. His explanations, therefore, can mostly be followed without hesitation, and, even when they appear unacceptable, they deserve careful consideration.

ĀPASTAMBA DHARMA SŪTRAS



Praśna 1. Paṭala 1. Khāṇḍa 1.

athātas-sāmayācārikān dharmān vyākhyāsyāmaḥ || 1 ||

1. Now, therefore, we will teach the Dharmas which form part of the duty of daily life, as they have been decided by the agreement [of those who know the law].

Now, therefore — after the study of the śrāutā and gṛhya sūtras.

Dharma — 'acts productive of merit,' usually translated by 'duty or law,' is more accurately defined as an act which produces the state called apūrva, the cause of heavenly bliss and of final liberation.

Sāmaya — 'agreement, decision of men who know the law,' is threefold = *vidhi* – injunction, *niyama* – restriction or guidelines, and *pratiśedhā* – prohibition.

dharmajña samayaḥ pramāṇam || 2 ||

2. The authority [for Dharma] is the agreement of those who know the law. (Manu 2:6, 12; Yajñ. 1:7; Gautama 1:1:)]

The Dharma teachings arise from the consensus of those learned scholars who have studied the Scriptures.

vedāśca || 3 ||

3. And [the authorities for the latter are] the Vedas alone.

The knowers of the law are authorities for us and the Vedas alone are *their* authority. The Vedas are therefore the root authority in matters of dharma and adharma. [Gautama 1;1:2]

Catvāro varṇā brāhmaṇa kṣatriya vaiśya sūdrāḥ || 4 ||

4. [There are] four castes — brāhmaṇas, kṣatriyas, vaiśyas, and sūdras.

All four are entitled to practice the Dharma set forth by the agreement of the Law-givers.

teṣāṃ pūrvāḥ pūrvo janmataś-śreyān || 5 ||

5. Among these, each preceding [caste] is superior by birth to the one following.

aśūdrāṇāṃ aduṣṭa-karmāṇāṃ upāyanaṃ vedādhyayanam agnyādheyam phalavanti ca karmāṇi || 6 ||

6. [For all these], excepting śūdras and criminals, [are ordained] the initiation [upanayana], the study of the Veda, and the setting up of the sacred fire; and [their] works are productive of rewards [in this world and the next]. (Manu 2:35.)

If one omits the 'a' prefix in *aśūdrāṇām* the meaning would be — “those śūdras who are of impeccable behaviour may also be initiated etc.”

śuśṛṣā śūdrasyetaresāṃ varṇānām || 7 ||

7. To serve the other [three] castes [is ordained] for the śūdra. (Manu 1:91, 8:410 and 9:334 Yajñ. 1:120.)

pūrvasmin pūrvasmin varṇe niśreyasaṃ bhūyaḥ || 8 ||

8. The higher the caste [which the śūdra serves] the greater is the merit.

upanayanaṃ vidyārthasya śrutitas-saṃskāraḥ || 9 ||

9. The initiation [upanayana] is the confirmation in accordance with the texts of the Veda, of a male who is desirous of [and can make use of] sacred knowledge.

The deaf and dumb who cannot make use of the sacred knowledge are thus excluded. The stipulation of 'male' excludes women for the reason that their domestic duties precludes them from making use of the scriptural knowledge of the Vedas. Although women are required to use certain texts during agnihotra etc. it is recommended that they be taught at the time of performance only.

sarvebhyo vai vedebhyas-sāvitryanūcyata iti hi brāhmaṇam || 10 ||

10. A Brāhmaṇa text declares that the Gāyatrī is learnt for the sake of all the [three] Vedas.

This statement is to remove the doubt whether the ceremony of initiation is to be repeated for each of the Vedas. Only if the Atharvana Veda is to be studied is a separate initiation required.

Tamaso vā eṣa tamaḥ praviśati yam avidvān upanayate yaścā avidvān iti hi brāhmaṇam || 11 ||

11. A Brāhmaṇa text declares that one who's initiated by a guru unlearned in the Veda indeed enters darkness, and he who initiates comes from darkness.

The one who conducts the upanayana ceremony should himself be learned in the Veda. Nowadays it is customary for the father to do the teaching of the gāyatrī even though unlearned in the Veda.

Tasminnabhijan avidyā samudetaṃ samāhitaṃ saṃskartāram ipset || 12 ||

12. One who desires initiation shall seek to obtain a teacher in whose family sacred learning is hereditary, who himself possesses the knowledge

of the 6 aṅgas of the Veda [along with the meaning], and who is diligent [in following the law].

a teacher in whose family sacred learning is hereditary — it must be remembered that at the time of the sūtras, books were not widely available and learning was confined within families and not institutes of learning.

Samāhita means avoiding the proscribed acts and diligently following the prescribed acts.

Tasminścaiva vidyākarmā ntaṁ avipratipanne dharmebhyaḥ || 13 ||

13. And under him the sacred science must be studied until the end, provided [the teacher] does not fall down from the ordinances of the law.

If the teacher does happen to fall from the practice of Dharma then the student has the right to tactfully upbraid him, if he continues in malpractice the student should leave and find another teacher.

Tasmād dharmān ācinoti sa ācāryaḥ || 14 ||

14. He from whom one gathers [ācinoti] [the knowledge of] Dharma is called the ācārya [teacher]. (Manu 2:69, Yajñ. 1:15.)

tasmai na druhyet kadācana || 15 ||

15. The teacher should never be offended in any way. (Manu 2:144.)

sa hi vidyātastaṁ janayati || 16 ||

16. For he gives a second birth to the student by [imparting to him] sacred learning. (Manu 2:146-148.)

tacchreṣṭhaṁ janma || 17 ||

17. This [second] birth is the best.

Because it procures spiritual advancement and the means to liberation. The guru is considered a “father” and the students are considered as spiritual sons. The disciples between themselves have the relationship of “guru-brothers.”

śarīram eva mātā-pitarau janayataḥ || 18 ||

18. The father and the mother produce the body only. (Manu 2:147)

The body is a mere product of matter and is a vehicle for the jīvātman.

*vasante brāhmaṇaṁ upanayīta grīṣme rājanyaṁ śaradi vaiśyaṁ
garbhāṣṭhameṣu brāhmaṇaṁ garbhaikādaśeṣu rājanyaṁ garbha-
dvādaśeṣu vaiśyaṁ || 19 ||*

19. Let a Brāhmaṇa be initiated in spring, a Kṣatriya in summer, a Vaiśya in autumn, a Brāhmaṇa in the eighth year of age, a Kṣatriya in the eleventh year and a Vaiśya in the twelfth year. (Manu 2:36.)

atha kāmyāni || 20 ||

20. Now [follows the enumeration of the ages to be chosen] for the fulfilment of some [particular] aim.

Saptame brahma-varcasa kāmam || 21 ||

21. A person desirous of excellence in sacred learning [should be initiated] in his seventh year. (Manu 2:37.)

aṣṭhame āyus kāmam || 22 ||

22. A person desirous of long life in his eighth year,

navame tejas kāmam || 23 ||

23. A person desirous of sexual vigour in his ninth year,

daśamennādyā kāmam || 24 ||

24. A person desirous of well-being in his tenth year,

ekādaśa indriya kāmam || 25 ||

25. A person desirous of strong sense-organs in his eleventh year,

dvādaśame paśu kāmam || 26 ||

26. A person desirous of wealth [cattle] in his twelfth year.

ā ṣoḍaśād brāhmaṇasya-anātyaya , ā dvāviṃśāt kṣatriyasya-ā caturviṃśād vaiśyasya yathā vrataṣu samarthaḥ syāt-yāni vakṣyāmaḥ || 27 ||

27. There is no dereliction [of duty, if the initiation takes place], in the case of a Brāhmaṇa before the completion of the 16th year, in the case of a Kshatriya before the completion of the 22nd year, in the case of a Vaiśya before the completion of the 24th year. [Let him be initiated at such an age] that he may be able to perform the duties, which we shall declare below.

The meaning is, that the initiation shall be performed as soon as the child is able to begin the study of the Veda. If it is sufficiently mentally developed at eight years, the ceremony must then be performed; and if it be then neglected, or, if it be neglected at any time when the capacity for learning exists, the expiation prescribed in the following Sūtras must be performed. The age of 16 in the case of Brāhmaṇas is the latest age until which the ceremony may be deferred, in case of incapacity for study only. After the lapse of the 16th year, the expiation becomes also necessary. (Manu 2:38; Yājñ. I:37.)

atikrānte sāvitrīyāḥ kāla ṛtuṃ traividyakam brahmacaryam caret || 28 ||

28. If the proper time for the initiation has passed, one shall observe the duties of a student for a period of two months, as observed by those who are studying the three Vedas.

The meaning is, he shall keep all the restrictions imposed upon a student, such as chastity, etc., but that he shall not perform fire-worship or service to a teacher nor actually study. (Manu 2;39; 11:192, Yājñ. 1. 38;

atha-upanayanam || 29 ||

29. After that he may be initiated.

tataḥ saṁvatsaram udaka-upasparśanam || 30 ||

30. After that he shall bathe [daily] for one year.

Haradatta comments that if he is healthy he shall bathe three times a day — morning, midday, and evening from the time of initiation.

atha-adhyāpyaḥ || 31 ||

31. After that he may be instructed [in the Veda].

atha yasya pitā pitāmaha iti anupetau syātām te brahmaha-saṁstutāḥ || 32 ||

32. He, whose father and grandfather have not been initiated, [and his two ancestors] are called 'slayers of the Brahman.'

Brahman here means 'Veda,' and those who neglect its study may be called metaphorically 'slayers of the Veda.' To be initiated implies to also study the Veda. If a person's father and grandfather have not been initiated and have not studied the Veda then they are demoted to the level of Śūdras. This would apply to the vast majority of "Brahmins" — it is very rare to find one in whose family Vedic learning is still current.

teṣām abhyāgamanam bhojanam vivāham iti ca varjayet || 33 ||

33. Intercourse, eating and intermarriage with them should be avoided. (Manu 2; 40; Aśv. Gri:Su. 1:19:8:9.)

teṣām icchatām prāyaścittam || 34 ||

34. If they wish it [they may perform the following] expiation:—

yathā prathame- 'atikrama ṛtur evaṁ saṁvatsaraḥ || 35 ||

35. In the same manner as for the first dereliction [of the initiation, a penance of] two months [was] prescribed, so [they shall do penance for] one year.

Compare above, 1:1:1;28

atha-upanayanam tata udaka-upasparśanam || 36 ||

36. Afterwards they may be initiated, and then they must bathe [daily],

Prašna 1. Paṭala 1. Khaṇḍa. 2.

Prati pūruṣaṃ saṅkhyāya saṃvatsarān yāvanto-anupetāḥ syuḥ || 1 ||

1. For as many years as there are uninitiated persons, reckoning [one year] for each ancestor [and the person to be initiated himself],

saptabhiḥ pāvamānībhir "yad anti yac ca dūraka" iti etābhir yajus pavitreṇa sāma pavitreṇa-āṅgirasena-iti || 2 ||

2. [They should bathe daily reciting] the seven Pavamānis, beginning with 'If near or far,' the 'Yajuś-pavitra, ['May the waters, the mothers purify us,' etc.] the Sāma-pavitra, ['With what help assists,' etc.], and the Aṅgirasa-pavitra ['A swan, dwelling in purity'],

The seven Pavamānis are seven verses which occur Rig-Veda 9;67;21-27. Yajuś-pavitra is the Taitt. Samh. 1:2:1:1. The Sāma-pavitra is found Sāma-Veda 1, 2, 2, 3, 5. Aṅgirasa-pavitra-Rig-Veda. 4; 40, 5.

api vā vyāhṛtībhir eva || 3 ||

3. Or also reciting the Vyāhṛtis [om, bhuḥ, bhuvah, suvah].

atha-adhyāpyaḥ || 4 ||

4. After that [such a person] may be taught [the Veda].

atha yasya prapitāmaha ādi na-anusmaryata upanayanam te śmaśāna samstutāḥ ||5||

5. But those whose great-grandfather's [grandfather's and father's] initiation is not remembered, are called “cremation-grounds.”

teṣāṃ abhyāgamanam bhojanam vivāham iti ca varjayet teṣāṃ icchatām prāyaścittam dvādaśa varṣāṇi traividyaṃ brahmacaryaṃ caret | atha-upanayanam tatas- udaka upasparśanam pāvamānī ādibhiḥ || 6 ||

6. Intercourse, dining, and intermarriage with them should be avoided. For them, if they like, the [following] penance [is prescribed]. [Such a person] shall keep for twelve years the rules prescribed for a student who is studying the three Vedas. Afterwards he may be initiated. Then he shall bathe, reciting the Pavamānis and the other [texts mentioned above, 1. 1, 2, 2].

atha gr̥ha-medha upadeśanam || 7 ||

7. Then he may be instructed in the religious duties of a householder.

na-adhyāpanam || 8 ||

8. He shall not be taught [the whole Veda], but only the sacred formulas required for the domestic ceremonies.

tato yo nirvartate tasya saṃskāro yathā prathame- 'atikrame || 9 ||

9. When he has finished this [study of the Gr̥hya-mantras], he may be initiated [after having performed the penance prescribed] for the first neglect [1. 1. 1. 28].

tata ūrdhvaṃ prakṛtivat || 10 ||

10. Afterwards [everything is performed] as in the case of a regular initiation.

The commentators say that for those whose great-great-grandfather or remoter ancestors were not initiated, no penance is prescribed, and that it must be decided by the learned.

upetasya ācārya kule brahmacāri vāsaḥ || 11 ||

11. The initiated one shall dwell as a Brahmacārin in the house of the teacher, (Manu 2:164)

aṣṭācatvāriṃśad varṣāṇi || 12 ||

12. For forty-eight years [if he learns all the four Vedas], (Manu 3;1, and Yajñ. 1:36)

Pādūnam || 13 ||

13. [Or] a quarter less [ie. for thirty-six years],

ardhena || 14 ||

14. [Or] less by half [ie. for twenty-four years],

tribhir vā || 15 ||

15. [Or] three quarters less [ie. for twelve years],

dvādaśa avara ardhyam || 16 ||

16. Twelve years [should be] the shortest time [for his residence with his teacher].

The commentator declares that in (Manu 3;1, the expression 'until he has learnt it,' must be understood in this sense, [that the student may leave his teacher, if he has learnt the Veda after twelve years' study, never before. But compare also Aśv. Gri. Sūtra. 1, 22, 3.

na brahmacāriṇo vidyā arthasya para upavāso- 'asti || 17 ||

17. A student who studies the sacred knowledge shall not dwell with anybody else [other than his teacher].

The commentator states that this rule refers only to a temporary, not to a professed student [naiṣṭhika]. He also gives an entirely different explanation to the Sūtra, which, according to some, means, ‘A student who learns the Veda shall not fast in order to obtain heaven’. This rendering also is admissible, as the word *para* may mean either a ‘stranger’ or ‘heaven’, and *upavāsa*, ‘dwelling’ or ‘fasting.’

atha brahmacarya vidhiḥ || 18 ||

18. Now the rules for the studentship.

Ācārya adhīnaḥ syād anyatra patanīyebhyaḥ || 19 ||

19. He shall obey his teacher, except [when ordered to commit] crimes which cause loss of caste.

Regarding the crimes which cause loss of caste [pataniya], see below, 1,7,21;7

hitakārī guror apratilomayan vācā || 20 ||

20. One shall do what is beneficial to the teacher, and shall not contradict him. (Manu 2;108, and Yajñ. 1. 27.)

adha āsana śāyī || 21 ||

21. One shall always occupy a couch or seat lower [than that of the teacher]. (Manu 2;108, 198)

na-anudeśyaṃ bhuñjīta || 22 ||

22. One shall not eat food offered [at a sacrifice to the gods or the Manes],

tathā kṣāra-lavaṇa madhu māmśāni || 23 ||

23. Nor pungent condiments, salt, honey or meat.

Regarding the meaning of “kṣāra”— ‘pungent condiments,’ see Haradatta on 2:6, 15, 15. Other commentators explain the term differently. (Manu 2;177; Yajñ. 1, 33; and Aśv. Gri: Su. 1. 22, 2.

adivā svāpī || 24 ||

24. One shall not sleep in the day-time.

agandha sevī || 25 ||

25. Nor use perfumes. (Manu 2;177; Yajñ. 1:33.)

maithunaṃ na caret || 26 ||

26. Nor engage in sexual activities. (Manu 2;180.)

utsanna ślāghaḥ || 27 ||

27. Nor embellish oneself [by using ointments and the like]. (Manu 2;178; Yajñ. 1;33.)

aṅgāni na prakṣālayīta || 28 ||

28. Nor wash the body [with hot water for pleasure],

prakṣālayīta tv aśuci liptāni guror asaṃdarśe || 29 ||

29. But, if the body is soiled by unclean things, one shall clean it [with earth or water], in a place where one is not seen by a Guru.

Here, in the section on the teacher, the word guru designates the father and the rest also.

Haradatta.

na-apsu ślāghamānaḥ snāyād yadi snāyād daṇḍavat plavet || 30 ||

30. One should not frolic about in the water whilst bathing; let him float [motionless] like a stick.

The gist of this sūtra is that bathing, which is normally done in a river or public place should be done with restraint and not cause irritation to others using the same ghat for bathing and washing clothes etc.

Another version of the first portion of this Sūtra, proposed by Haradatta, is, 'Let him not, whilst bathing, clean himself [with soap powder or the like].' Another commentator takes Sūtra 28 as a prohibition of the daily bath or washing generally ordained for Brāhmaṇas, and refers Sūtra 29 to the naimittika snāna or 'bathing on certain occasions,' and takes Sūtra 30 as a restriction of the latter.

jaṭilaḥ || 31 ||

31. One shall wear all the hair tied in one knot. (Manu 2;219.)

śikhā jaṭas vā vāpayed itarān || 32 ||

32. Or let one tie a knot of the lock on the crown of the head, and shave the rest of the hair.

Mauñjī || 33 ||

33. The girdle [*mekhala*] of a Brāhmaṇa shall be made of Muñja grass, and Consists of three strings if possible, [the strings] should be twisted to the right. (Manu 2;42-44; Yajñ. 1;29; Aśv. Gri:Su. 1;19;12.)

jyā rājanyasya || 34 ||

34. A bowstring [should be the girdle] of a Kshatriya,

mauñjī vā'yo-miśrā || 35 ||

35. Or a girdle of Muñja grass to which some pieces of iron have been tied.

Āvī sūtram vaiśyasya || 36 ||

36. A wool thread [shall be the girdle] of a Vaiśya,

sairī tāmali vetyeke || 37 ||

37. Or a rope used for yoking the oxen to the plough, or a string made of Tamala bark.

*pālāśo daṇḍo brāhmaṇasya naiyyagrodha skandhajo- 'avāṅgro
rājanyasya, bādara audumbaro vā vaiśyasya, vārṅṣo daṇḍa ity avarṇ-
asaṃyogena-ke-upadiśanti || 38 ||*

38. The staff carried by a Brāhmaṇa should be made of Palāśa wood, that of a Kshatriya of a branch of the Banyan tree, which grows downwards, that of a Vaiśya of Bādara or Udumbara wood. Some declare, without any reference to caste, that the staff of a student should be made of the wood of a tree [that is fit to be used at the sacrifice]. (Manu 2:45; Yajñ. 1:29; Aśv. Gri:Sūtra 1:19;13;20,1)

vāsah || 39 ||

39. [One shall wear] a cloth [to cover the loins].

śāṇī kṣauma ajināni || 40 ||

40. [It shall be made] of hemp for a Brāhmaṇa, of flax [for a Kshatriya], of the skin of a [clean] animal [for a Vaiśya]. (Manu 2:41)

Clean means here and everywhere else, if applied to animals or things, those which are fit to be used at the sacrifice.

kaṣāyaṃ ca-ke vastram upadiśanti || 41 ||

41. Some declare that the [upper] garment [of a Brāhmaṇa] should be dyed with red Lodh. (Aśv. Gri: Sūtra 1:19;11)

Praśna 1. Paṭala 1. Khaṇḍa 3

māñjiṣṭhaṃ rājanyasya || 1 ||

1. And that of a Kṣatriya dyed with madder (a red dye).

hāridraṃ vaiśyasya || 2 ||

2. And that of a Vaiśya dyed with turmeric.

hāriṇam aiṇeyam vā kṛṣṇam brāhmaṇasya || 3 ||

3. [The skin] worn by a Brāhmaṇa shall be that of a common deer or of a black doe. (Manu 2:41; Yajñ. 1:29; Aśv. Gri: Sūtra. 1:19:10)

kṛṣṇam ced anupastīrṇa āsana śāyī syāt || 4 ||

4. If one wears a black skin, let it not be spread [on the ground] to sit or lie upon it.

rauravaṃ rājanyasya || 5 ||

5. [The skin worn] by a Kshatriya shall be that of a spotted deer.

basta ajinaṃ vaiśyasya || 6 ||

6. [The skin worn] by a Vaiśya shall be that of a he-goat.

āvikaṃ sārva varṇikam || 7 ||

7. The skin of a sheep is fit to be worn by all castes,

kambalaśca || 8 ||

8. And a blanket made of wool.

*brahma vṛddhim icchann ajināny eva vasīta kṣatra vṛddhim icchan
vastrāny eva-ubhaya vṛddhim icchann ubhayam iti hi brāhmaṇam || 9 ||*

9 One who wishes the increase of *Brahma* (Spiritual power) shall wear skins only; one who wishes the increase of *Kshatra* (worldly power) shall wear cloth only; one who wishes the increase of both shall wear both [skin and cloth]. Thus says a Brāhmaṇa. (See also Gopatha Brāhmaṇa 1. 2, 4.)

ajinaṃ tv eva-uttaraṃ dhārayet || 10 ||

10. But [I, Āpastamba, say], let only a skin be worn as the upper garment.

According to 1;1;2;39 — 1;1;3;10, the rule of dress for students is the following:— according to Apastamba, a student shall wear a piece of cloth to cover his nakedness [*laṅgoti*], and a skin as upper garment. Other teacher's allow, besides, an upper dress of cloth, coloured differently for the different castes, with or without the addition of a deer-skin.

anṛta darśī || 11 ||

11. Dancing should not be watched [by the student]. (Manu 2:178.)

sabhāḥ samājāṃś ca-agantā || 12 ||

12. nor should [a student] attend assemblies [for gambling, etc.], nor join crowds [assembled at festivals].

a janavāda śīlaḥ || 13 ||

13. nor should one be addicted to gossiping. (Manu 11:179; Yajñ. 1:33.)

rahas śīlaḥ || 14 ||

14. [He should always] be discreet.

guror udācāreṣv akartā svairi karmāṇi || 15 ||

15. [a student] should not do anything for his own pleasure in places which his teacher frequents.

'Anything for his own pleasure,' ie. having conversations with friends, making his toilet, 'hanging out' etc.

strībhir yāvad artha saṁbhāṣī || 16 ||

16. Let him talk with women as much [only] as is necessary.

mṛduḥ || 17 ||

17. One should be gentle.

śāntaḥ || 18 ||

18. One should refrain from unsuitable pursuits (or be peaceful).

dāntaḥ || 19 ||

19. And be tireless in fulfilling one's duties;

The explanations of the last two terms, *śānta* [Sūtra 18] and *dānta* [Sūtra 19], are different from those given usually. *Sama* is usually explained as 'the exclusive direction of the mind towards God,' and *dama* as 'the restraining of the senses' or self-discipline.

Hrīmān || 20 ||

20. [He should be] Modest;

dṛḍha dhṛtiḥ || 21 ||

21. Self-controlled

aglāṁsnuḥ || 22 ||

22. Energetic;

akrodhanaḥ || 23 ||

23. Free from anger; (Manu 2:178.)

anasūyuh || 24 ||

24. Free from envy.

sarvaṁ lābham āharan gurave sāyaṁ prātar amantreṇa bhikṣā caryaṁ cared, [bhikṣamāṇo- 'anyatra-apapātrebhyo- 'abhiśastāc ca] || 25 ||

25. Bringing all he obtains to his teacher, he shall go begging with a vessel in the morning and in the evening, [and he may] beg [from everybody] except low-caste people unfit for association [with āryas – *apapātra*] and *Abhiśastas*.

Regarding the explanation of the term *Abhiśasta*, see below, 1;7;21;17. Haradatta —

Apapātras are called those born from a high-caste mother and a low-caste father, such as washermen. For their cooking vessels etc. are unfit for the use of the four castes.... Since Apastamba says, “In the evening and in the morning, food obtained in the evening must not be used for the morning meal, nor food obtained in the morning for the evening meal.” — Manu 2:182, 183, 185; Aśv. Gri. Su. 1:22;4 See also Gopatha-Brāhmaṇa 1:2;6

strīṇāṃ pratyācakṣāṇānāṃ samāhito brahmacārī-iṣṭaṃ dattaṃ hutaṃ prajāṃ paśūn brahmavarcaśam annādyam vṛṅkte | tasmād u ha vai brahmacārī saṅghaṃ carantaṃ na pratyācakṣīta, api ha-eṣv evaṃ vidha evaṃ vrataḥ syād- iti hi brāhmaṇam || 26 ||

26. A Brāhmaṇa verse declares:— Since a devout student takes away from women, who refuse [to give him alms, the merit obtained] by [śrauta] sacrifices, by gifts, [and] by burnt-offerings [offered in the domestic fire], as well as their offspring, their cattle, the sacred learning [of their families], therefore, indeed, [a woman] should not refuse [alms] to a group of students; for amongst those [who come to beg], there might be one of that [devout] kind, one who thus [conscientiously] keeps his vow.

na-anumānena bhaikṣam ucchiṣṭaṃ dṛṣṭa śrutābhyām tu || 27 ||

27. Alms [shall] not [be considered] as leavings [*ucchiṣṭa*] [and be rejected] by inference [from their appearance], but on the strength of ocular or oral testimony [only].

ucchiṣṭaṃ = ‘residue of food’ — refers to (a) food left on a plate after some one has eaten, (b) food from which a portion has already been served to someone before the other diners eat. (c) liquid in a bottle from which someone has drunk thus containing their ‘backwash’.

To eat the residue of the meal (*ucchiṣṭa*) of any person except that left by the teacher and other Gurus, is not permitted to a student; see also below, 1:1:4:1 seq.; Manu 2:56; Yajñ. 1:33.

bhavat pūrvayā brāhmaṇo bhikṣeta || 28 ||

28. A Brāhmaṇa shall beg, prefacing [his request] by the word 'Lady'.

“*Bhavati bhikṣāṃ dehi!*”

bhavat madhyayā rājanyaḥ || 29 ||

29. A Kshatriya [inserting the word] 'Lady' in the middle [between the words 'give alms'],

“*Bhikṣāṃ bhavati dehi!*”

bhavat antyayā vaiśyaḥ || 30 ||

30. A Vaiśya, adding the word 'Lady' [at the end of the formula].

“*Bhīkṣāṃ dehi bhavati!*”

tat samāhṛtya -upanidhāya-ācāryāya prabrūyā || 31 ||

31. [The student] having taken those [alms] shall place them before his teacher and offer them to him.

— Saying “*idam ittham āhṛtam!*”

tena pradiṣṭaṃ bhuñjīta || 32 ||

32. He may eat [the food] after having been ordered to do so by his teacher.

— “*saumya tvam eva bhuñkṣva!*”

vipravāse guror ācārya kulāya || 33 ||

33. If the teacher is absent, the student [shall offer the food] to [a member of] the teacher's family.

tair vipravāse- ‘anyebhyo- ‘api śrotriyebyaḥ || 34 ||

34. If the [family of the teacher] is [also] absent, the student [may offer the food] to other learned Brāhmaṇas [śrotriyas] also [and receive from them the permission to eat].

na-ātma prayojanaś caret || 35 ||

35. One shall not beg for selfish purposes.

If no one is there to give permission the student at home should follow the rule given in 42.

bhuktvā svayam amatraṃ prakṣālayīta || 36 ||

36. After eating, one should clean one's own bowl.

na ca-ucchiṣṭaṃ kuryāt || 37 ||

37. And leave no residue.

aśaktau bhūmau nikhanet || 38 ||

38. If he cannot [eat all that he has taken in his dish], he shall bury [the remainder].

apsu vā [praveśayet || 39 ||

39. Or he may throw it into the water;

āryāya vā paryavadadhyāt || 40 ||

40. Or he may place [all that remains in a pot], and put it down near an [uninitiated] ārya

A boy of the upper three castes who is not initiated. Children, before initiation are

kāma-bhakṣaḥ ie. allowed to eat whatever they like.

antardhine vā śūdrāya || 41 ||

41. Or [he may put it down] near a śūdra servant [belonging to his teacher].

proṣito bhaikṣād agnau kṛtvā bhuñjīta || 42 ||

42. If [the student] is on a journey, he shall offer a part of the alms into the fire and eat [the remainder].

This rule holds good if no śrotriyas (Vedic scholars) are near to give permission for him to eat. If śrotriyas are to be found, Sūtra 34 applies. Agni, the god of fire, is considered to be of the Brahminical caste, and hence he takes the place of the teacher or of the śrotriyas. (See also Manu 2:247, 248)

bhaikṣam haviṣā samstutam tatra-ācāryo devatā arthe || 43 ||

43. Alms are declared to be sacrificial food and the ācārya [is in the position which] a deity [holds in regard to food offered at a sacrifice].

āhavanīya arthe ca || 44 ||

44. And [the teacher holds also the place which] the āhavanīya fire occupies [at a sacrifice, because a portion of the alms is offered in the fire of his stomach].

taṁ bhojayitvā yad ucchiṣtam prāśnāti || 45 ||

45. To him [the teacher] the [student] shall offer [a portion of the alms],

Praśna 1. Paṭala 1. Khaṇḍa 4

yad [ucchiṣtamutsiṣ] prāśnāti || 1 ||

1. And [having done so] eat what is left.

haviṣ ucchiṣtam eva tat || 2 ||

2. For this [remnant of food] is certainly a remnant of sacrificial food.

The remnants of offerings to the gods is known as *prasādam* and is taken as a sacramental meal.

yad anyāni dravyāṇi yathālābham upaharati dakṣiṇā eva tāḥ || 3 ||

3. If he obtains other things [besides food, such as cattle or fuel, and gives them to his teacher] as he obtains them, then those [things hold the place of] the gratuity [*dakṣiṇa* — given to priests for the performance of a sacrifice].

sa eṣa brahmacāriṇo yajño nitya pratataḥ || 4 ||

4. This is the sacrifice to be performed daily by a religious student.

na ca-asmai śruti vipraṭiṣiddham ucchiṣṭam dadyāt || 5 ||

5. And [the teacher] shall not give him anything [to eat] that is forbidden by the Vedas, [not even as] leavings,

yathā kṣāra lavaṇa madhu māṃsāni – iti || 6 ||

6. Such as pungent condiments, salt, honey, or meat [and the like].

These items are permitted to householders but forbidden to students.

etena-anye niyamā vyākhyātāḥ || 7 ||

7. By this [last Sūtra it is] explained [that] the other restrictions [imposed upon a student, such as abstinence from perfumes, ointments, etc., are likewise not to be broken].

See above, 1:1:2:24 seq.:— According to Haradatta, teachers were in the habit of giving ointments and the like forbidden substances to their students, and Apastamba gives this rule in order to show his dissent from the practice.⁴

śrutir hi balīyasy ānumānikād ācārāt || 8 ||

8. For [explicit] Vedic texts have greater force than custom from which [the existence of a permissive passage of the revelation] may be inferred.

'*Anumānika* means "able to be inferred from." The existence of a Vedic text or tradition [Smṛti] is inferred from an established custom. But, a visible Vedic text has greater weight than an age-old custom from which the existence of a text may be inferred. By this sūtra Āpastamba shows that the rule forbidding a student to eat pungent condiments, salt etc. is based on the existing text of a Brāhmaṇa.' — Haradatta.

dṛśyate ca-apī pravṛtti kāraṇam || 9 ||

9. Besides [in this particular case] a [worldly] motive for the practice is apparent.

The text forbidding the use of pungent condiments, salt, meat etc. refers to such substances if they are *not* sacrificial left-overs — if they were sacrificial left-overs then they could be taken as *prasād*.

prītir hy upalabhyate || 10 ||

10. For pleasure is obtained [by using or eating forbidden substances].

pitur jyeṣṭhasya ca bhrātur ucchiṣṭam bhoktavyam || 11 ||

11. A residue left by a father and an elder brother may be eaten.

⁴ The Mīmāṃsa says: *prāpti-pūrvaka pratiśeddha bhavati* — the existence of a prohibition indicates its practice.

dharmā vipratipattāṁ abhojyam || 12 ||

12. If they act contrary to the law, one must not eat [their leavings].

If by eating their leavings one should commit a sin because they contain salt etc, he shall not do so — Haradatta.

sāyaṁ prātar udakumbham āharet || 13 ||

13. In the evening and the morning one shall fetch water in a vessel [for the use of the teacher]. (Manu 2:182)

The purpose of this is to free the teacher from daily chores so that he can apply himself to teaching the Dharma.

sadā-āranyād edhān āhr̥tya adho nidadhyāt || 14 ||

14. Daily one shall fetch fuel from the forest and place it on the floor [in the teacher's house]

The reason for placing it on the floor is fear of causing some injury to the children or animals of the teacher, if it fell down from a shelf or the like.

na-astamite astami samid dhāro gacchet || 15 ||

15. One should not go to fetch firewood after sunset.

agnim iddhvā parisamūhya samidha ādadhyāt sāyaṁ prātar yathā upadeśam || 16 ||

16. After having kindled the sacred fire, and having wiped the ground around the altar, one shall place the sacred fuel on the fire every morning and evening, according to the prescription [of the Gṛhya-sūtra].

sāyam eva-agni pūjā-ity eke || 17 ||

17. Some say that the fire is only to be worshipped in the evening.

Evening means just before sunset.

samiddham agniṁ pāṇinā parisamūhen na samūhanyā || 18 ||

18. one shall wipe the place around the fire after it has been made to burn [by the addition of fuel], with the hand, and not with the broom [of kuśa grass]. (Ap. Gṛh. Su. 11:22.)

prāk tu yāthākāmī || 19 ||

19. But, before [adding the fuel, one is free to use the broom] at his pleasure.

na-agni udaka śeṣeṇa vr̥thā karmāṇi kurvīta -ācāmed vā || 20 ||

20. One shall not perform non-religious acts with the residue of the water

employed for the fire-worship, nor sip it.

During the fire-worship water is used for sprinkling the altar in various ways.

pāṇi saṃkṣubdhena-udakena-eka pāṇi āvarjitenā ca na-ācāmet || 21 ||

21. One shall not sip water which has been stirred with the hand, nor such as has been received into one hand only.

One should receive holy water in two hands – the right held above the left.

svapnaṃ ca varjayet || 22 ||

22. And one shall avoid sleeping [whilst the teacher is awake].

atha-ahar ahar ācāryaṃ gopāyed dharma artha yuktaih karmabhiḥ || 23 ||

23. Then [after having risen] he shall assist his teacher daily by acts tending to the acquisition of spiritual merit and of wealth.

Acts tending to the acquisition of merit are here — collecting sacred fuel, Kuśa grass, and flowers for worship. Acts tending to the acquisition of wealth are — gathering fuel for cooking, etc. (Manu 2:182)

sa guptvā saṃviśan brūyād dharma gopāyam ājūgupam aham iti || 24 ||

24. Having served [the teacher during the day in this manner, one shall say when going to bed]:—“I have protected the protector of the Dharma” [my teacher].

Another explanation of the words spoken by the student is, “O law, I have protected him; protect thou me.” (See also Gopatha-brāhmaṇa 1.2.4)

pramādād ācāryasya buddhi pūrvam vā niyama atikramaṃ rahasi bodhayet || 25 ||

25. If the teacher transgresses the law through carelessness or knowingly, one shall point it out to him in private.

This is a very interesting guideline — all teachers are also humans who are subjected to the same errors and faults of others. The student should not expect the teacher to be perfect. Vide Taittiriya Upaniṣad — convocational address.

anivṛtau svayaṃ karmāṇy ārabheta || 26 ||

26. If [the teacher] does not cease [to transgress], one shall perform those religious acts [which ought to be performed by the teacher];

This refers to the obligatory acts of daily living of which the ācārya has been negligent.

nivartayed vā || 27 ||

27. Or one may return home.

The Sūtra refers to a naiṣṭhika brahmacārin or professed student, who never leaves his teacher's family, and never enters any other order; and it declares his merit to be

equal to that of one who becomes a householder. (Manu 2:243, 244; Yajñ. 1:49.50)
The purpose of living with the teacher is to obtain an education, if this contract is not being fulfilled then the student may leave the ācārya and return home.

atha yaḥ pūrva utthāyī jaghanya saṁveśī tam āhur na svapiti-iti || 28 ||

28. Now of one who rises before [the teacher] and goes to rest later, they say that he does not sleep.

sa ya evaṁ praṇihita ātmā brahmacāry atra-eva-asya sarvāṇi karmāṇi phalavanti avāptāni bhavanti yāny api gṛhamedhe || 29 ||

29. The student who thus entirely fixes the mind there [in the teacher's family], has thereby performed all acts which yield rewards [such as the Jyotiṣṭoma], and also those which must be performed by a householder.

The student who remains focused and mindful while in the house of the teacher is hereby praised as being completely accomplished.

Prašna 1. Pāṭala 2. Khaṇḍa 5.

niyameṣu tapas śabdaḥ || 1 ||

1. The word ‘austerity’ [must be understood to apply] to [the observance of] the rules [of studentship].

The term *tapas* has many meanings – all of which indicate a ‘generation of internal heat’. It can refer to austere yogic practices, self-discipline and meditation as well as the fulfillment of rules and obligations.

tad atikrame vidyā karma niḥsṛavati brahma saha-apatyād etasmāt || 2 ||

2. If the rules are transgressed, study drives out the knowledge of the Veda acquired already, from the [offender] and from his children.

The meaning of the phrase, “Study drives out the Veda, which has already been learnt from him who studies transgressing the rules prescribed for the student,” is, “The Veda recited at the Brahma-yajña [daily study], and other religious rites, produces no effect, ie. gains no merit for the reciter.” Manu 3:97. Haradatta gives also the following three explanations of this Sūtra adopted by other commentators:—

- a. If these [rules] are transgressed, he loses his capacity for learning, because the Veda forsakes him, etc.
- b. If these rules are transgressed, the capacity for learning and the Veda leave him, etc.
- c. From him who studies whilst transgressing these rules, the Veda goes out, etc.

garta-patyam anāyusyaṁ ca || 3 ||

3. He will fall into a ditch, and his life will be shortened.

By not becoming educated one falls into a metaphoric ditch and becomes ruined through stupidity.

tasmād ṛṣayo- 'avareṣu na jāyante niyama atikramāt || 4 ||

4. On account of that [transgression of the rules of studentship] no ṛṣis are born amongst the people of later ages.

Amongst the *avaras* means "amongst the people of modern times, those who live in the Kaliyuga." "No ṛṣis are born" means there are none who see [receive the revelation of] Mantras i.e. Vedic texts."— Haradatta.

śruta ṛṣayas tu bhavanti kecit karma phala śeṣeṇa punaḥ saṁbhave || 5 ||

5. But some in their new birth, on account of a residue of the merit acquired by their Karma [in former lives], become [similar to] ṛṣis by their knowledge [of the Veda],

How is it then that men in our days, though they transgress the rules prescribed for students, learn the four Vedas with little trouble? [The answer is], By virtue of a residue of the reward [due] for the proper observance of those rules [of studentship] in a former Yuga. Therefore Apastamba says, Sūtra 6, — 'But some,' etc. New existence means 'new birth [life].' — Haradatta.

So according to Apastamba the title "rishi" that may be given is honorific only and does not indicate one who has transcendental cognition.

yathā śvetaketuḥ || 6 ||

6. Like śvetaketu.

An example of this [follows, Sūtra 6]:—'Like śvetaketu. For śvetaketu learned the four Vedas in a short time; as we read in the — Cāṇḍogya Upanishad (Prapāṭhaka 6:1) — Haradatta

yat kiṁ ca samāhito brahma py ācāryād upayunkte brahmavad eva tasmin phalaṁ bhavati || 7 ||

7. And whatever else, besides the Veda, [a student] who obeys the rules learns from his teacher, that brings the same reward as the Veda.

Whatever else besides the Veda, such as charms against poison and the like. — Haradatta.

*atha-u yat kiñca manasā vācā cakṣuṣā vā saṅkalpan dhyāyaty āha abhi-
vipaśyati vā tathā-eva tad bhavati-ity upadiśanti || 8 ||*

8. Also, if desirous to accomplish something [be it good or evil], he thinks it in his mind, or pronounces it in words, or looks upon it with his eye, even so it will be; thus teach [those who know the law].

By following the rules of studentship and applying oneself to study and self-development one can become psychic.

guru prasādanīyāni karmāṇi svastyayanam adhyayana saṁvṛttir iti || 9 ||

9. [The duties of a student consist in] acts to please the spiritual teacher, the observance [of rules] conducive to his own welfare, and industry in studying.

‘Acts to please the teacher are — washing his feet and the like; observance [of rules] conducive to welfare are — obedience to the prohibition to cross a river swimming, to eat pungent condiments, and obedience to the injunction to beg.’ — Haradatta.

ato- 'anyāni nivartante brahmacārīṇaḥ karmāṇi || 10 ||

10. Acts other than these need not be performed by a student.

‘Acts other than these, such as pilgrimages and the like.’ — Haradatta.

svādhyāya dhṛg dharma rucis tapsvy ṛjur mṛduḥ sidhyati brahmacārī || 11 ||

11. A religious student who retains what he has learned, who finds pleasure in the fulfilment of the law, who keeps the rules of studentship, who is upright and forgiving, attains perfection.

What this ‘perfection’ is has been declared in Sūtras 7, 8. — Haradatta.

sadā mahāntam apara rātram utthāya guros tiṣṭhan prātar abhivādam abhivādayīta-asāv ahaṃ bho iti || 12 ||

12. Every day he shall rise in the last watch of the night, and standing near his teacher, salute him with [this] salutation:— “I so-and-so [salute thee.]” (Manu 2:121 Yajñ 1:26)

samāna grāme ca vasatām anyeṣām api vṛddhatarāṇāṃ prāk prātar āśāt || 13 ||

13. And [he shall salute in a similar manner] before the morning meal also other very aged [learned Brāhmaṇas] who may live in the same village.

proṣya ca samāgame || 14 ||

14. If he has been on a journey, [he shall salute the persons mentioned] when he meets them on his return.

This formal salutation is to be performed only when the occasion requires it. The formerly mentioned salutation [Sūtras 12, 13] is to be performed daily. In the next Sūtra follows that by which the fulfilment of a wish may be obtained. — Haradatta.
Manu 2:121 Yajñ 1:26

svargam āyus ca-īpsan || 15 ||

15. [He may also salute the persons mentioned at other times], if he is desirous of heaven and long life.

dakṣiṇam bāhuṃ śrotra samam prasārya brāhmaṇo- 'abhivādayīta-urah

samaṃ rājanyo madhya samaṃ vaiśyo nīcaiḥ śūdraḥ prañjalim || 16 ||

16. A Brāhmaṇa shall salute holding his hands at his ears, a Kshatriya holding them on a level with the breast, a Vaiśya holding them on a level with the waist, a śūdra holding it low, [and] stretching forward the joined hands.

A Vaiśya shall salute stretching forth his arm on a level with his middle, ie. the stomach; others say, on a level with his thigh; the śūdra stretching it forth low, ie. on a level with his feet.' — Haradatta.

plāvanam ca nāmno- 'abhivādana pratyabhivādane ca pūrveṣāṃ varṇānām || 17 ||

17. And when returning the salute of [a man belonging] to the first [three] castes, the [last syllable of the] name [of the person addressed] is produced to the length of three *moras*. (vide Manu 2:125.)

udite tv āditya ācāryeṇa sametya-upasaṅgrahaṇam || 18 ||

18. But when he meets his teacher after sunrise [coming for his lesson], he shall touch [his feet]. (Manu 2:71)

sadā-eva-abhivādanam || 19 ||

19. On all other occasions he shall salute [him in the manner described above].

upasaṅgrāhya ācārya ity eke || 20 ||

20. But some declare that he ought to touch the [feet of his] teacher [at every occasion instead of saluting him].

dakṣiṇena pāṇinā dakṣiṇam pādāṃ adhaśtād abhy-adhimṛśya sa kuṣṭhikam upasaṅgrhṇīyāt || 21 ||

21. Having massaged the teacher's right foot with the right hand below and above, one takes hold of it and of the ankle.

ubhābhyām eva-ubhāv abhipīḍayata upasaṅgrāhyāv ity eke || 22 ||

22. Some say, that one must press both feet, each with both hands, and hold them. (Manu 2:72)

sarva aḥṇam su yukto'adhyayanād anantaro-'adhyāye || 23 ||

23. One shall be very attentive the whole day long, never allowing the mind to wander from the lesson during the [time devoted to] studying. (Manu 2:191)

tathā guru karmasu || 24 ||

24. And [at other times one shall be attentive] to the business of the teacher.

One should help the teacher in whatever other business he is engaged in.

manasā ca-anadhyāye || 25 ||

25. And during the time for rest [one shall give] his mind [to doubtful passages of the lesson learnt].

āhūta adhyāyī ca syāt || 26 ||

26. And one shall study after having been called by the teacher [and not request the teacher to begin the lesson]. (Yajñ. 1:27; Manu 2:191.)

Praśna 1. Paṭala 2. Khaṇḍa 6.

sadā niśāyāṃ gurum saṃveśayet tasya pādaḥ prakṣālya saṃvāhya || 1 ||

1. Every day he shall put his teacher to bed after having washed his [teacher's] feet and after having massaged him. (Manu 2:209.)

anujñāta saṃviśet || 2 ||

2. One shall retire to rest after having received [the teacher's permission]. (Manu 2:194.)

na ca-enam abhiprasārayīta || 3 ||

3. And one shall not stretch out the feet towards him.

na khatvāyāṃ sato- 'bhiprasāraṇam asti-ity eke || 4 ||

4. Some say, that it is not [offensive] to stretch out the feet [towards the teacher], if he be lying on a bed.

'But, in Apastamba's opinion, it is offensive even in this case.' — Haradatta.

na ca-asya sakāśe saṃviṣṭo bhāset || 5 ||

5. And one shall not address [the teacher], whilst one is in a reclining position. (Manu 2:195.)

abhibhāṣitas tv āsīnaḥ pratibrūyāt || 6 ||

6. But one may answer [the teacher] sitting [if the teacher himself is sitting or lying down]. (Manu 2:196.)

anūthāya tiṣṭhantam || 7 ||

7. And if [the teacher] stands, [one shall respond] after having risen also.

gacchantam anugacchet anugam || 8 ||

8. One shall walk behind, if he walks.

dhāvantam anudhāvet || 9 ||

9. One shall run after him, if he runs.

na sa upānah veṣṭitaśirā avahita pāṇir avadhā vā-āsīdet || 10 ||

10. One shall not approach [the teacher] with shoes on, or the head covered, or holding [implements].

adhvā-āpannas tu karma yukto vā-āsīdet || 11 ||

11. But on a journey or occupied in work, one may approach him [with shoes on, with his head covered, or holding implements],

na ced upasīdet || 12 ||

12. Provided one does not sit down quite near [to the teacher].

*devam iva-ācāryam upāsīta-avikathayann avimanā vācam śuśrūṣamāṇo-
'sya || 12 ||*

13. One shall approach his guru with the same reverence as a deity, without telling idle stories, attentive and listening eagerly to his words.

anupastha kṛtaḥ || 14 ||

14. [He shall not sit near him] with one leg placed on the other.

anuvāti vītaḥ || 15 ||

15. If [on sitting down] the wind blows from the student towards the guru, he shall change his place. (Manu 2:203)

apraṭiṣṭabdhah pāṇinā || 16 ||

16. [He shall sit] without supporting himself with his hands [on the ground],

anapaśrito- 'nyatra || 17 ||

17. Without leaning against something [as a wall or the like].

yajñopavītī dvi vastraḥ || 18 ||

18. If the student wears two garments, he shall wear the upper one after the fashion of the sacred thread at the sacrifices. (Manu 2:63, Taitt Aran. 2:1;3.)

At sacrifices the sacred thread passes over the left shoulder and under the right arm. In other words the garment shall be worn to expose the right shoulder.

adho nivītas tv eka vastraḥ || 19 ||

19. But, if one wears a [lower] garment only, one shall wrap it around the lower part of his body.

abhimukho- 'nabhimukham || 20 ||

20. One shall face the teacher though the latter does not face him. (Manu 2:197.)

anāsanno- 'natidūre || 21 ||

21. One shall sit neither too near to, nor too far [from the teacher],

yāvad āsīno bāhubhyām prāpnuyāt || 22 ||

22. [But] at such a distance, that [the teacher] may be able to reach him with his arms [without rising].

apрати vātam || 23 ||

23. [He shall not sit in such a position] that the wind blows from the teacher, towards himself.

See Sūtra 15 and Manu quoted there.

eka adhyāyī dakṣiṇam bāhum praty upasīdet || 24 ||

24. [If there is] only one student, one shall sit at the right hand [of the teacher].

The formality is to prostrate when coming into the presence of the ācārya and then sit to his right.

yathā avakāśam bahavaḥ || 25 ||

25. If there are many, [they may sit] as it may be convenient.

tiṣṭhati ca na-āsīta -anāsana yoga vihite || 26 ||

26. If the master [is not honoured with a seat and] stands, the [student] shall not sit down.

When accompanying a teacher on a visit, if a seat is not offered to the teacher, the student should not sit down either.

āsīne ca na samviśet || 27 ||

27. [If the teacher is not honoured with a couch] and sits down, the [student] shall not lie down on a couch.

ceṣṭati ca cikīrṣan-tac chakti viṣaye || 28 ||

28. And if the teacher tries [to do something], then [the student] shall offer to do it for him, if it is in his power.

na ca-asya sakāśe- 'nvak sthāninam upasaṃgrhṇīyāt || 29 ||

29. And, if his teacher is near, one shall not touch [the feet of] another Guru who is inferior [in dignity];

The term Guru includes a father, maternal uncle, etc. [see above], and these are inferior to the teacher. Manu 2:205.

gotreṇa vā kīrtayet || 30 ||

30. Nor shall one praise [such a person in the teacher's presence] by [pronouncing the name of] his clan (gotra).

na ca-enaṃ praty uttiṣṭhed anūttiṣṭhed vā || 31 ||

31. Nor shall one rise to meet such an [inferior Guru] or rise after him,

api cet tasya guruḥ syāt || 32 ||

32. Even if he be a Guru of his teacher.

'The student is not to show the mentioned marks of respect to any of his own inferior Gurus, even if the person is the Guru, eg. the maternal uncle, of his teacher. — Haradatta.

deśāt tv āsanāc ca saṃsarpet || 33 ||

33. But he shall leave his place and his seat, [in order to show him respect.]

nāmnā tad antevāsinam gurum apy ātmana ity eke || 34 ||

34. Some say, that [he may address] a student of his teacher by [pronouncing] his name, if he is also one of his [the student's] own Gurus.

'But Apastamba's own opinion is that he ought not to address by name a [maternal uncle or other] Guru [who visits his teacher].' — Haradatta.

yasmiṃs tv anācārya saṃbandhād gauravaṃ vṛttis tasminn anvak sthānīye- 'py ācāryasya || 35 ||

35. But towards such a person who is generally revered for some other reason than being the teacher [eg. for his learning], the [student] should behave as towards his teacher, though he be inferior in dignity to the latter.

bhuktvā ca-asya sakāśe na-anūthāya-ucchiṣṭaṃ prayacchet || 36 ||

36. After having eaten in his [teacher's] presence, one shall not give away the remainder of the food without rising.

According to 1;1;3;40 seq., a student shall give what he is unable to eat to a child, or to a servant. If one has eaten in the presence of the teacher, one shall not give the food away without rising for the purpose.

ācāmed vā || 37 ||

37. Nor shall one sip water [after having eaten in the presence of his teacher without rising].

kiṃ karavāṇi-ity āmantryauttiṣṭhet tūṣṇīm vā || 38 ||

38. [He shall rise] addressing him [with these words], “What shall I do?”

Prašna 1. Paṭala 2. Khaṇḍa 7.

uttiṣṭhet tūṣṇīm vā || 1 ||

1. Or one may rise silently.

na-apaparyāvarteta guroḥ pradakṣiṇī-kṛtya-apeyāt || 2 ||

2. Nor shall one [in going away] walk around the teacher with the left hand turned towards him; one shall go away after having walked around him with his right side turned towards him.

One should always circumambulate a venerable and auspicious object in a clockwise direction.

na prekṣeta nagnām striyam || 3 ||

3. One shall not look at a naked woman. (Manu 4:53; Yajñ. 1:135)

oṣadhi vanaspatīnām ācchidya na-upajighret || 4 ||

4. One shall not cut the [leaves or flowers] of herbs or trees, in order to smell them. (Gopatha-brāhmaṇa 1:2.)

upānahau chatraṃ yānam iti ca varjayet || 5 ||

5. One shall avoid [the use of] shoes, of an umbrella, a vehicle, and the like [luxuries]. (Manu 2:178.)

na smayeta || 6 ||

6. One shall not grin.

Especially in an unrestrained manner and with the mouth open in front of the teacher.

yadi smayeta-apigrhya smayeta-iti hi brāhmaṇam || 7 ||

7. If one smiles, one shall smile covering [the mouth with his hand]; thus says a Vedic text.

na-upajighret striyaṃ mukhena || 8 ||

8. He shall not touch a woman with his face, in order to inhale the fragrance of her body.

na hṛdayena prārthayet || 9 ||

9. Nor shall one desire her in his heart.

na-akāraṇād upasprśet || 10 ||

10. Nor shall he touch [a woman at all] without a particular reason. (Manu 2:179)

A proper reason to touch a woman would be when trying to help her, support her, help her up, steady her from falling etc. Or in the case of a health service provider, for diagnostic or therapeutic purposes.

rajasvalo rakta danta satya vādī syād iti hi brāhmaṇam || 11 ||

11. A Vedic text declares, ‘He shall be covered in dust, have dirty teeth, and speak the truth.’

This sūtra affirms that a student should not pay much attention to his physical appearance but should focus on the cultivation of higher qualities — like speaking the truth — it is said that all the virtues rest upon the principal of truth.

yāṃ vidyāṃ kurute gurau te- ‘py asya-ācāryā ye tasyāṃ guror vaṃśyāḥ || 12 ||

12. Those teachers, who instructed his teacher in that branch of learning which he [the student] studies with him, [are to be considered as] spiritual teachers [by the student].

The term *vaṃśyāḥ*, ‘ancestor,’ for the teacher's teacher is explained by the circumstance, that Hindus consider a ‘school,’ consisting of a succession of teachers and students, as a spiritual family, and call it a *vidyāvaṃśa*, *vidyā-parampara*. (Manu 2:205.)

yān anyān paśyato- ‘asya-upasaṃgrhṇīyāt tadā tv ete- upasaṃgrāhyāḥ || 13 ||

13. But if [a teacher], in front of his [student], touches the feet of any other persons, then he [the student also] must touch their feet, [as long as he is] in that [state of student-ship].

‘Another [commentator] says, “He, the student, must touch their feet [at every meeting] from that time [when he first saw his teacher do it].” Because the word “but” is used in the Sūtra, he must do so even after he has returned home [on completion of his studies].’ — Haradatta.

guru samavāye bhikṣāyāṃ utpannāyāṃ yam anubaddhas tad adhīnā bhikṣā || 14 ||

14. If [a student] has more than one teacher, the alms [collected by him] are at the disposal of him to whom he is [currently] bound.

‘More than one teacher,’ ie. several, who have taught him the several Vedas. Each Brahmin generally knowing one Veda only. This passage shows, that the young Brahmins in olden time, just as now, went from one teacher to the other, learning from each what he knew. The rules, which seemingly enjoin a student to stay with one and the same teacher, refer only to the principle, that the student must stay with his teacher, until he has learnt the subject which he began with him.

samāvṛtto mātṛe dadyāt || 15 ||

15. When [a student] has returned home [from his teacher], he shall give [whatever he may be given as alms] to his mother.

Here the sūtra doesn’t refer to food but rather money received as alms or a donation.

mātā bhartāraṃ gamayet || 16 ||

16. The mother shall give it to her husband;

bhartā gurum || 17 ||

17. [And] the husband to the [student's] teacher.

Dharma-kṛtyeṣu vā-upayojayet || 18 ||

18. Or he may use it for religious ceremonies.

‘Religious ceremonies’, ie. the wedding and the like. For them he may use it optionally. He, ie. on failure of the teacher; the father, on failure of the father; the mother, on failure of all [the student] himself. — Haradatta.

kṛtvā vidyāṃ yāvatīm śaknuyād veda dakṣiṇām āhared dharmato yathā śakti || 19 ||

19. After having studied as many [branches of] sacred learning as he can, he shall procure in a righteous manner the fee for [the teaching of] the Veda [to be given to his teacher], according to his power. (Manu 2:245 & 246; Yajñ. 1:51)

The honorarium due to the teacher is paid only once the graduate has started earning.

viśama gate tv ācārya ugrataḥ śūdrato vā-āharet || 20 ||

20. But, if the teacher has fallen into distress, he (the student) may take [the fee] from an Ugra or from a śūdra.

‘The word *Ugra* denotes either the offspring of a Vaiśya and of a śūdra woman, or a twice-born man, who perpetrates dreadful deeds.’ — Haradatta.

The *Ugra* can also refer to a person who is a butcher or hunter by trade, or works in a undharmic profession. Normally one would not accept anything from such people but in order to assist his teacher he may accept money from him.

sarvadā śūdrata ugrato vā-ācārya arthasya-āharaṇaṃ dhārmīyam ity eke || 21 || (dharmīyam)

21. But some declare, that it is lawful at any time to take the money for the teacher from an Ugra or from a śūdra.

datvā ca na-anukathayet || 22 ||

22. And having paid [the fee], one shall not boast of having done so.

kṛtvā ca na-anusmaret || 23 ||

23. And one shall not remember what one may have done [for the teacher].

ātma praśamsām para garhām iti ca varjayet || 24 ||

24. One shall avoid self-praise, blaming others, and the like. (Manu 2:179)

preṣitas tad eva pratipadyeta || 25 ||

25. If one is ordered [by the teacher to do so something], one shall do just that.

śāstuś ca-anāgamād vṛttir anyatra || 26 ||

26. On account of incompetence, [one may go] to another teacher [and] study [there].

See above, 1:1:1:13, and note. The purpose of the connection with the teacher is education, if the teacher is incompetant then he should be abandoned.

Here also Haradatta states that the permission to leave the teacher is to be restricted to those who have not solemnly bound themselves to their teacher by undergoing the ceremony of initiation.

anyatra-upasaṃgrahaṇād ucchiṣṭa aśanāc ca-ācāryavad ācārya dāre vṛttiḥ || 27 ||

27. One shall behave towards his teacher's wife as towards the teacher himself, but shall not touch her feet, nor eat the residue of her food. (Manu 2:208 -212)

tathā samādiṣṭe 'dhyāpayati || 28 ||

28. So also [shall he behave] towards one who teaches him at [the teacher's] command,

'The use of the present tense – “*adhyāpayati*,” shows that this rule holds good only for the time during which he is taught by such a person.' — Haradatta.

vṛddhatare ca sa brahmacārīni || 29 ||

29. And also to a fellow-student who is superior [in learning and years].

Because [an older fellow-student] is of use to him, according to the verse:—One-fourth [of his learning] a student receives from his teacher, one-fourth he acquires

by his own intelligence, one-fourth from his fellow-students, one-fourth he is taught by time. — Haradatta.

ucchiṣṭa aśana varjam ācāryavad ācārya-putre vṛttiḥ || 30 ||

30. He shall behave to his teacher's son [who is superior to himself in learning or years] as to his teacher, but not eat the residue of his food. (Manu 2:207-209.)

samāvṛttasya-apy etad eva sāmāyācārikam || 31 ||

31. Though he may have returned home, the conduct towards his [teacher and the rest] which is prescribed by the rules of conduct settled by the agreement [of those who know the law, must be observed by him to the end].

Praśna 1. Paṭala 2. Khaṇḍa 8.

yathā brahmacāriṇo vṛttam || 1 ||

1. Just as by a student [actually living with his teacher].

Haradatta does not connect this Sūtra with the preceding one. He explains it by itself:—'[We will now declare] how a student [who has left his teacher, but is not married] ought to behave.'

mālya ālipta mukha upalipta keśa śmaśrur upalip akto- 'bhyakto veṣṭity upaveṣṭitī kāñcuky upānahī pādukī || 2 ||

2. He may wear garlands, anoint his face [with sandal-paste], oil his hair and moustaches, smear his eyelids [with collyrium], and [his body] with oil, wear a turban, a cloth round his loins, a shawl, sandals, and wooden shoes.

udācāreṣu ca-asya-etāni na kuryāt kārayed vā || 3 ||

3. Within the sight of his [teacher or teacher's relations] he shall do none of those [actions, as putting on a garland], nor cause them to be done.

svairi karmasu ca || 4 ||

4. Nor [shall he wear garlands etc. whilst performing] acts for his own pleasure.

yathā danta prakṣālana utsādana avalekhanāni-iti || 5 ||

5. As, for instance, cleaning his teeth, massaging himself, combing the hair, and the like.

tad dravyāṇāṃ ca na kathayed ātma saṃyogena-ācāryaḥ || 6 ||

6. And the teacher shall not mention the possessions of the [student] with the intention to obtain them.

‘If the teacher comes to the house of his [former] student [who has become a householder], he shall, for instance, not say, “Oh, what a beautiful dish!” in such a manner; that his desire to obtain it becomes apparent.’ — Haradatta.

snātas tu kāle yathāvidhy abhihṛtam āhūto- ‘bhyeto vā na pratisaṃhared ity eke || 7 ||

7. But some declare, that, if a student who has bathed [after completing his studies] is called by his teacher or has gone to see him, he shall not take off that [garland or other ornaments] which he wears according to the law at the time [of that ceremony].

This opinion is contrary to Apastamba's view given in Sūtras 2 and 3 above.

uccaistarāṃ na-āsīta || 8 ||

8. He shall not sit on a seat higher [than that of his teacher].

tathā bahu pāde || 9 ||

9. Nor on a seat that has more legs [than that of his teacher].

sarvataḥ pratiṣṭhite || 10 ||

10. Nor on a seat that stands more firmly fixed [on the ground than that of his teacher].

‘When he gives to his teacher a wooden seat [with legs], he shall not sit on a cane-seat [without legs], for the latter touches the ground on all sides.’ — Haradatta.

śayyā āsane ca-ācarite na-āviśe || 11 ||

11. Nor shall one sit or lie on a couch or seat which is used [by the teacher]. (Manu 2:119.)

yānam ukto- ‘dhvany anvārohet || 12 ||

12. If he is ordered [by his teacher], he shall on a journey ascend a carriage after him.

This rule is an exception to 1. 2. 7, 5. Manu 2:204.

sabhā nikaṣa kaṭa svastarāṃś ca || 13 ||

13. [At his teacher's command] he shall also enter an assembly, ascend a roller [which his teacher drags along], sit on a mat of fragrant grass or a couch of straw [together with his teacher].

‘The roller is an implement used by farmers, with which the ploughed land is made

even. If one person ascends it and another drags it along, the ground becomes even. If that is dragged by the teacher, the student shall ascend it at his command. He shall not disobey from fear of the unseemliness of the action.’ — Haradatta.

na-anabhibhāṣito gurum abhibhāṣeta priyād anyat || 14 ||

14. If not addressed by a Guru, he shall not speak to him, except [in order to announce] good news.

vyupatoda vyupajāva vyabhihāsa udāmantraṇa nāmadheya grahaṇa preṣaṇāni-iti guror varjayet || 15 ||

15. He shall avoid touching a Guru [with his finger], whispering [into his ear], laughing [into his face], calling out to him, pronouncing his first name or giving him orders and the like [acts].

(Manu 2:199.) regarding the term Guru, see above, 1. 2. 6, 29.

āpady arthaṃ jñāpayet || 16 ||

16. In time of need he may attract attention [by any of these acts].

saha vasan sāyaṃ prātar anāhūto gurum darśana artho gacchet || 17 ||

17. If [a student] resides [in the same village as his teacher after the completion of his studies], he shall go to see him every morning and evening, without being called.

This and the following Sūtras refer to a person who has finished his studentship, while the preceding ones, from Sūtra 8, apply to the time of studentship also.

viproṣya ca tad ahar eva paśyet || 18 ||

18. And if he returns from a journey, he shall [go to] see him on the same day.

ācārya prācārya saṃnipāte prācāryāya-upasaṃgrhya-upasaṃjighṛkṣed || 19 ||

19. If his teacher and his teacher's teacher meet, he shall touch the feet of his teacher's teacher, and then show his desire to do the same to his teacher.

desācāryam, pratiṣedhed itaraḥ || 20 ||

20. The other [the teacher] shall [then] forbid it.

lupyate pūjā ca-asya sakāśe || 21 ||

21. And [other marks of] respect [due to the teacher] are omitted in the presence of the [teacher's teacher].

If one is in the presence of both his guru and his guru's guru (parama-guru) then all the protocol of respect should be paid to the parama-guru and not to the guru. Out of courtesy one may “attempt” to do the same to his own guru but the guru

should restrain him.

*muhūṃś ca-ācārya kulaṃ darśana artho gacched yathāśakty adhihastyam
ādāya-api danta prakṣālanāni-iti || 22 ||*

22. And [if he does not live in the same village], he shall go frequently to his teacher's residence, in order to see him, and bring him some [present], with his own hand, be it even only a stick for cleaning the teeth. Thus [the duties of a student have been explained].

tasmin guror vṛttiḥ || 23 ||

23. [Now] the conduct of a teacher towards his student [will be explained].

*putram iva-enam anukāṅkṣan sarva dharmeṣv anapacchādayamānaḥ su-
yukto vidyāṃ grāhayet || 24 ||*

24. Loving him like his own son, and being attentive, he shall teach him the sacred science, without hiding anything in the whole law.

*na ca-enam adhyayana vighnena-ātma artheṣu-uparundhyād anāpatsu ||
25 ||*

25. And he shall not employ him for his own purposes to the detriment of his studies, except in times of distress.

*antevāsy anantevāsī bhavati vinihita ātmā gurāv anaipuṇam
āpadyamānaḥ || 26 ||*

26. That student who, attending to two [teachers], accuses his [principal and first] teacher of ignorance, remains no [longer] a student.

Another commentator says, “That student who offends his teacher in word, thought, or deed, and directs his mind improperly, ie. does not properly obey, no longer should remain a student.” — Haradatta.

ācāryo- 'apy anācāryo bhavati śrutāt pariharamānaḥ || 27 ||

27. A teacher also, who neglects the instruction [of the student], no [longer] remains a teacher.

aparādheṣu ca-enam satatam upālabheta || 28 ||

28. If the [student] errs, [the teacher] shall always reprove him.

*abhitṛāsa upavāsa udaka upasparśanam adarśanam iti daṇḍā
yathāmātram ā nivṛtteḥ || 29 ||*

29. Threatening, fasting, bathing in [cold] water, and banishment from the teacher's presence are the punishments [which are to be employed], according to the greatness [of the fault], until [the student] stops

[offending].

The first sanction should be threatening, if this doesn't work then the student should be made to fast or bathe in cold water, or if the student is still not corrected then he should be banished from the class for a certain time. [See also Manu 8:299, where corporal punishment is permitted but apparently Āpastamba doesn't approve of it.]

nivṛttaṃ carita brahmacaryam anyebhyo dharmebhyo- 'nantaro bhava-ity atisrjet || 30 ||

30. He shall dismiss [the student], after he has performed the ceremony of the Samāvartana (graduation ceremony) and has finished his studentship, with these words, 'Apply thyself henceforth to other duties.'

Praśna 1. Paṭala 3. Khaṇḍa 9.

Rules for Vedic Study

śrāvanyāṃ paurṇamāsyāṃ adhyāyam upākṛtya māsam pradoṣe na-adhīyāta || 1 ||

1. After having performed the Upākarma for studying the Veda on the full moon of the month Śrāvana [July-August], he shall for one month not study in the evening.

The Upakarma is the ceremony which is performed every year at the beginning of the course of study. It is in fact the solemn opening of the Brahmanic term. Because Apastamba uses the word evening [ie. first part of the night] it is not a fault to study later in the night. — Haradatta. Manu 4:95; Yajñ 1:42. 143;

taiṣyāṃ paurṇamāsyāṃ rohiṇyāṃ vā viramet || 2 ||

2. On the full moon of the month of Pauṣa [December-January], or under the constellation Rohini, one shall leave off studying the Veda.

The term lasts therefore for five months; [ie. latter half of Śrāvana, Bhādrapada, Aśvina, Kārttika, Mārgaśīrṣa, and the first half of Pauṣa.] The Rohini day of Pauṣa is meant.

ardhapañcamāṃś caturo māsān ity eke || 3 ||

3. Some declare, [that he shall study] for four months and a half.

According to this latter opinion the Upakarma should be performed on the full moon of Bhādrapada, as has been taught in another work (Manu 4:95): the [time of the] Utsarjana, [the solemn closing of the term] should be advanced; and after the Utsarjana has been performed, one may study the Veda during the bright nights of each month until the full moon of Śrāvana, in order to fix in one's mind the part learned already and in the dark fortnight of each month one may study the Vedāṅgas, ie. grammar and the rest (Manu 4:98). On the full moon of Śrāvana the

Upakarma should be performed once more, and that part of the Veda should be studied which has not yet been learned. — Haradatta.

nigameṣv adhyayanam varjayet || 4 ||

4. He shall avoid studying the Veda on a high-road.

Nigamaḥ, 'high-roads,' are squares and the like. — Haradatta.

ānaḍuhena vā śakṛt piṇḍena-upalīpte- 'dhīyīta || 5 ||

5. Or he may study it [on a high-road], after having smeared [a space] with cow-dung.

śmaśāne sarvataḥ śamyā prāsāt || 6 ||

6. He shall never study in a cremation-ground nor anywhere near it within the throw of a *Samya*.

The *Samya* is either the pin in the bullock's yoke or the round stick, about a foot and a half in length, which is used for the preparation of the Veda, (Manu 4:116; Yajñ. 1:148.)

grāmeṇa-adhyavasite kṣetreṇa vā na-anadhyāyaḥ || 7 ||

7. If a village has been built over [a cremation-round] or its surface has been cultivated as a field, the recitation of the Veda [in such a place] is not prohibited.

If one has not been informed that it used to be a cremation-ground.

jñāyamāne tu tasminn eva deśe na-adhīyīta || 8 ||

8. But if that place is known to have been [a cremation-ground], he shall not study [there]

'Nor anywhere near it within the throw of a *Samya*.' This must be understood from Sūtra 6.

śmaśānavac-śūdra patitau || 9 ||

9. A śūdra and an outcast are [included by the term] burial-ground, [and the rule given, Sūtra 6, applies to them]. (Yajñ. 1:148.)

samāna agāra ity eke || 10 ||

10. Some declare, that [one ought to avoid only, to study] in the same house [where they dwell].

śūdrāyām tu prekṣaṇa pratiprekṣaṇayor eva-anadhyāyaḥ || 11 ||

11. But if [a student and] a śūdra woman merely look at each other, the recitation of the Veda must be interrupted,

tathā-anyasyām striyām varṇa vyatikrāntāyām maithune || 12 ||

12. Likewise, if [a student and] a woman, who has had sex with a man of a lower caste, [look at each other].

Brahma adhyeṣyamāṇo malavad vāsasā-icchan saṁbhāṣitum brāhmaṇena saṁbhāṣya tayā saṁbhāṣeta | saṁbhāṣya tu brāhmaṇena-eva saṁbhāṣya-adhīyīta | evaṁ tasyāḥ prajā niḥśreyasam || 13 ||

13. If he, who is about to study the Veda, wishes to talk to a menstruating woman, he shall first speak to a Brāhmaṇa and then to her, then again speak to a Brāhmaṇa, and afterwards study. Thereby the children [of that woman] will be blessed.

The last part of the Sūtra may also be interpreted: ‘Thus she will be blessed with children.’ — Haradatta.

antaḥ śavam || 14 ||

14. [He shall not study in a village] in which a corpse lies; (Manu 4:108; Yajñ. 1:148.)

antaś caṇḍālam || 15 ||

15. Nor where caṇḍālas⁵ live.

abhinirhṛtānām tu sīmny anadhyāyaḥ || 16 ||

16. He shall not study whilst corpses are being carried to the boundary of the village.

saṁdarśane ca-arāṇye || 17 ||

17. Nor in a forest, if [a corpse or caṇḍāla] is within sight.

tad ahar āgateṣu ca grāmaṁ bāhyeṣu || 18 ||

18. And if outcasts have entered the village, he shall not study on that day.

Haradatta explains Bāhya, ‘outcasts,’ by ‘robbers, such as Ugras and Niśādas.’

apī satsu || 19 ||

19. Nor if worthy men [have come]. (Yajñ. 1:150)

‘Worthy men’ are notable personages that should be received and treated with honour.

saṁdhāvanu stanite rātrim || 20 ||

20. If it thunders in the evening, [he shall not study] during the night. (Manu 4:106; Yajñ. 1:145.)

⁵ The only caste that is said by the most ancient Dharma sūtras to be untouchable by birth is that of caṇḍālas and the word caṇḍāla has a technical meaning in these works as stated above (p.81) under caṇḍāla. Gaut. (IV.15 and 23) says that the caṇḍāla is the offspring of a śūdra from a brāhmaṇa woman and that he is the most reprehensible among the pratilomas.

This rule refers to the rainy season. [For thunder] at other [seasons] he orders below a longer [cessation]. — Haradatta.

svapna paryāntam vidyuti || 21 ||

21. If lightning is seen [in the evening, he shall not study during that night], until he has slept.

upavyuṣaṃ yāvatā vā kṛṣṇāṃ rohiṇīm iti śamyā prāsād vijānīyād etasmin kale vidyotamāne sa pradoṣam ahar anadhyāyaḥ || 22 ||

22. If lightning is seen about the break of dawn, or at the time when he may distinguish at the distance of a Samya-throw, whether [a cow] is black or red, he shall not study during that day, nor in the following evening.

dahre- 'para-rātre stanayitnunā || 23 ||

23. If it thunders in the second part of the third watch of the night, [he shall not study during the following day or evening].

ūrdhvam ardharātrād ity eke || 24 ||

24. Some [declare, that this rule holds good, if it thunders], after the first half of the night has passed.

gavāṃ ca-avarodhe || 25 ||

25. [Nor shall he study] whilst the cows are prevented from leaving [the village on account of thieves or predators].

vadhyānām ca yāvatā hanyante || 26 ||

26. Nor whilst they [criminals] are being executed.

pr̥ṣṭha ārūḍhaḥ paśūnām na-adhīyāta || 27 ||

27. He shall not study whilst he rides on beasts [of burden]. (Manu 4:20; Yajñ. 1:151)

ahorātrāv amāvāsyaśu || 28 ||

28. At the new moon, [he shall not study] for two days and two nights. (Manu 4:113; Yajñ. 1:146.)

"For two days," ie. on the day of the new moon and the preceding one, the fourteenth of the half month.' — Haradatta.

Praśna 1. Paṭala 3, Khaṇḍa 10.

cāturmāsīṣu ca || 1 ||

1. [Nor shall he study] on the days of the full moons of those months in which the cāturmāsya sacrifice may be performed [nor on the days preceding them].

The three full-moon days are Phālgunī [February-March], Aśāḍhi [June-July], Kārttika [October-November].

Cāturmāsya is the period of the rainy season lasting for 4 months.

vairamaṇo guruṣv aṣṭākya aupākaraṇa iti try ahāḥ || 2 ||

2. At the time of the Vedotsarga, on the death of Gurus, at the Aṣṭaka-śrāddha, and at the time of the Upākarma, [he shall not study] for three days;

The construction is very irregular, the first noun standing in the nominative and the rest in the locative. A similar irregularity occurs below, 1:3:11:31. The *Vedotsarga* is the ceremony which is performed at the end of the Brahmanic term, in January. 'In the case of the death of a Guru, the vacation begins with the day on which the death occurs. On the other occasions mentioned he shall not study on the day preceding [the ceremony], on the day [of the ceremony], nor on the day following it.' — Haradatta. (Manu 4:119; Yajñ. 1:144.) 'The Gurus' intended here, are fathers-in-law, uncles, etc.

tathā sambandheṣu jñātiṣu || 3 ||

3. Likewise if near relations have died.

'This rule applies to a student only. It is known from another work that those who have been tainted by impurity [on the death of a relation], must not study whilst the impurity lasts.' — Haradatta. Yajñ. 1. 144.

mātari pitary ācārya iti dvādaśa ahāḥ || 4 ||

4. [He shall not study] for twelve days, if his mother, father, or teacher have died.

teṣu ca-udaka upasparśanam tāvantam kālam || 5 ||

5. If these [have died], he must [also] bathe for the same number of days.

anubhāvinām ca parivāpanam || 6 ||

6. Persons who are younger [than the relation deceased], must shave [their hair and beard].

The word anubhāvināḥ, is interpreted by Haradatta as 'persons who are younger than the deceased.'

na samāvṛttā vaperann anyatra viharād ity eke || 7 ||

7. Some declare, that post-graduate students who have returned home shall never shave, except if engaged in the initiation to a śrauta sacrifice.

Regarding the Diksha 'initiation,' see Aitareya Brāhmaṇa 1:1

*atha-api brāhmaṇam, rikto vā eṣo- 'napihito yan munḍas tasya-etad
apidhānaṃ yac-śikhā-iti || 8 ||*

8. Now a Brāhmaṇa also declares, 'Verily, an empty, uncovered [pot] is he, whose hair is shaved off entirely; the śikhā [topknot] is his covering'

Hence it follows that the top-knot should not be shaved off, except in the case mentioned in the following Sūtra.

satreṣu tu vacanād vapanaṃ śikhāyāḥ || 9 ||

9. But at sacrificial sessions the topknot (śikhā) must be shaved off, because it is so enjoined in the Veda.

Sattras, 'sacrificial sessions,' are sacrifices which last longer than twelve days.

ācārye trīn ahorātrān ity eke || 10 ||

10. Some declare, that, upon the death of the teacher, [the reading should be interrupted] for three days and three nights.

But in his opinion it should be twelve days, as declared above, Sūtra 4. — Haradatta. It appears, therefore, that this Sūtra is to be connected with Sūtra 4.

śrotriya saṃsthāyām aparisaṃvatsarāyām ekām || 11 ||

11. If [he hears of] the death of a learned Brāhmaṇa [śrotriya] before a, full year [since the death] has elapsed, [he shall interrupt his study] for one night [and day].

Because the word "death" is used here, death only is the reason [for stopping the study], in the case of Gurus and the rest [ie. the word 'died' must be understood in Sūtra 2 and the following ones — Haradatta

sa brahmacāriṇi-ity eke || 12 ||

12. Some declare, [that the deceased śrotriya must have been] a fellow-student.

*śrotriya abhyāgame- 'dhijigāṃsamāno- 'dhīyāno vā- anujñāpya- adhīyāta
|| 13 ||*

13. If a learned Brāhmaṇa [śrotriya] has arrived and he is desirous of studying or is actually studying, [or if he is desirous of teaching or is teaching,] he may study,

adhyāpayed vā || 14 ||

or teach after having received permission [to do so from the śrotriya].

guru saṃnidhau ca- adhīhi bho ity uktvā adhīyāta || 15 ||

15. He may likewise study or teach in the presence of his teacher, if [the latter] has addressed him [saying], ‘Ho, study!’ (Manu 2:73)

adhyāpayed vā || 16 ||

16. or, ‘Ho, teach’ !

ubhayata upasaṁgrahaṇam adhijigāṁsamānasya-adhītya ca || 17 ||

17. When a student desires to study or has finished his lesson, he shall at both occasions touch the feet of his teacher. (Manu 2:73)

adhīyāneṣu vā yatra-anyo vyaveyād etam eva śabdāṁ utsrjya-adhīyāta || 18 ||

18. Or if, whilst they study, another person comes in, he shall continue his recitation, after those words [‘Ho, study!’] have been pronounced [by the newcomer].

Haradatta states that the plural [‘they study’] is useless, the use of the verb in the singular may be excused thereby, that the advice is addressed to each of the persons engaged in study. (Manu 4:122.)

śva gardabha nādāḥ salāvṛky ekaśṛka ulūka śabdāḥ sarve vāditra śabdā rodana gīta sāmā śabdāś ca || 19 ||

19. The barking of [many] dogs, the braying of [many] donkeys, the cry of a wolf or of a solitary jackal or of an owl, all sounds of musical instruments, of weeping, and of the Sāmān melodies [are reasons for discontinuing the study of the Veda].

The ekaśrika, ‘solitary jackal,’ is now called Balu or Pheough, and is considered to be the constant companion of a tiger or panther. Its unharmonious cry is, in the present day also, considered to be an evil omen. (Yajñ. 1. 148; Manu 4:108, 115 & 123)

śākhāntare ca sāmānān anadhyāyaḥ || 20 ||

20. If another branch of the Veda [is being recited in the neighbourhood], the Sāmān melodies shall not be studied.

sarveṣu ca śabda karmasu yatra saṁsrjyeran || 21 ||

21. And whilst other noises [are being heard, the recitation of the Veda shall be discontinued], if they mix [with the voice of the person studying].

chardayitvā svapna antam || 22 ||

22. After having vomited [he shall not study] until he has slept. (Manu 4:121)

Obviously eating food begged from many strange houses had a frequently deleterious

effect upon the poor students!

sarpir vā prāśya || 23 ||

23. Or [he may study] having eaten clarified butter [after the attack of vomiting].

pūtī gandhaḥ || 24 ||

24. A foul smell [is a reason for the discontinuance of study]. (Manu 4:107; Yajñ. 1:150)

śuktaṃ ca- ātma saṃyuktam || 25 ||

25. Heartburn or indigestion, [is a reason for the discontinuance of the recitation, until the heart-burn ceases]. (Manu 4:121)

pradoṣe ca bhuktvā || 26 ||

26 [Nor shall one study] after having eaten in the evening,

‘Therefore he shall dine only after having finished his study.’ — Haradatta.

prodakayoś ca pāṇyoh || 27 ||

27. Nor as long as his hands are wet. (Manu 4:121; Yajñ. 1:149.)

preta saṃklṛptaṃ ca-annam bhuktvā sa pradoṣam ahar anadhyāyaḥ || 28 ||

28. [And one shall discontinue studying] for a day and an evening, after having eaten food prepared in honour of a dead person [for whom the Sapiṇḍi-karaṇa has not yet been performed], (Manu 4:112; Yajñ. 1.146)

ā ca vipākāt || 29 ||

29. Or until the food [eaten on that occasion] is digested.

‘If that food has not been digested by the end of that time [ie. in the evening], he shall not study until it has been digested.’ — Haradatta.

aśrāddhena tu paryavadadhyāt || 30 ||

30. But he shall [always] eat in addition [to the meal given in honour of a dead person], food which has not been given at a sacrifice to the Manes.

Because in this Sūtra the expression “food not given at a śrāddha” occurs, some think that the preceding Sūtra refer to “food eaten at a śrāddha.” — Haradatta.

Praśna 1. Paṭala 3. Khaṇḍa 11.

kāṇḍa upākarāṇe ca-amātrkasya || 1 ||

1. [The recitation of the Veda shall be interrupted for a day and evening if he has eaten], on beginning a fresh Kāṇḍa [of his Veda], food given by a motherless person,

The Black Yajur Veda, to which Apastamba belongs, is divided throughout into books called Kāṇḍas.

kāṇḍasamāpane ca-apitrkasya || 2 ||

2. And also if he has eaten, on the day of the completion of a Kāṇḍa, food given by a fatherless person.

manuṣya prakṛtīnām ca devānām yajñe bhuktvā-ity eke || 3 ||

3. Some declare, that [the recitation shall be interrupted for the same period of time], if one has eaten at a sacrifice offered in honour of gods who were formerly human.

Haradatta names as such gods, Nandīśvara and Kubera. Other commentators, however, explain manuṣya-Prakṛti by manuṣya-mukha, 'possessing human faces.' A similar rule occurs Gautama 16. 34, where a Manuṣya-yajña is mentioned as a cause for discontinuing the recitation of the Veda. In his commentary on Gautama, also, Haradatta is in doubt. He first refers the term to the sacraments like the Sīmantonayana, and then adds, that some explain it to mean 'a sacrifice to gods who formerly were men', but since such gods are few and sacrifices to them even rarer it makes more sense to interpret it as referring to ceremonies which are of a purely human interest such as saraments.

paryuṣitais taṇḍulair āma māṃsena ca na-anadhyāyāḥ || 4 ||

4. Nor is the recitation interrupted, if he has eaten rice received the day before, or raw meat [though these things may have been offered in honour of the dead],

This Sūtra is an exception to 1:3:10:28

tathā-oṣadhi vanaspati mūla phalaiḥ || 5 ||

5. Nor [if he has eaten at a funeral dinner] roots or fruits of herbs and trees.

yat kāṇḍam upākurvīta yasya ca-anuvākyam kurvīta na tat tad ahar adhīyīta || 6 ||

6. When he performs the ceremony for beginning a Kāṇḍa, or when he studies the index of the Anuvākas of a [Kāṇḍa], he shall not study that [Kāṇḍa] on that day [nor in that night].

Haradatta's commentary on this Sūtra is very meagre and he leaves the word anuvākyam unexplained. I am not certain that my explanation is correct. But it is countenanced by the statements of the Gṛhya sūtras regarding the order of studying.

upākaraṇa samāpanayoś ca pārāyaṇasya tāṃ vidyām || 7 ||

7. And if he performs the ceremonies prescribed on beginning or ending the recitation of one entire Veda, he shall not study that Veda [during that day].

Yajñ. 1. 145. This Sūtra is a *jñāpaka* or 'such a one which indicates the existence of a rule not expressly mentioned.' Above [1:3:9:1] the yearly performance of the Upakarma and Utsarga ceremonies for the beginning and end of the Brahmanic term has been prescribed, In this Sūtra the performance of the Upakarma and Utsarga at the beginning and completion of the Parāyana or the vow to go through a whole Veda is incidentally mentioned. Thence it may be inferred that these ceremonies must be likewise performed on the latter occasions, though no absolute rule to this effect has been given, Such *jñāpakas* are of frequent occurrence in all Sūtras, and constitute one of the chief difficulties of their interpretation.

vāyur ghoṣavān bhūmau vā tṛṇa samvāho varṣati vā yatra dhārāḥ pravaheṭ || 8 ||

8. If the wind roars, or if it whirls up the grass on the ground, or if it drives the rain-drops forward during a rain-shower, [then the recitation shall be interrupted for so long a time as the storm lasts]. (Yajñ. 1:149; Manu 4:102. 122.)

grāma āraṇyayoś ca sandhau || 9 ||

9. [Nor shall he study] on the boundary between a village and forest,

mahāpathe ca || 10 ||

10. Nor on a highway.

viproṣya ca samadhyayanam tad ahaḥ || 11 ||

11. If [some of his] fellow-students are on a journey, he shall not study during that day, [the passage] which they learn together.

Others explain the Sūtra thus; "If he meets fellow-students after they have come home from a journey, he shall not study with them on that day."

svairi karmasu ca || 12 ||

12. And whilst performing recreational acts.

yathā pāda-prakṣālana utsādanā anulepanāṇi-iti || 13 ||

13. Such as washing his feet, massaging or anointing himself,

tāvantam kālam na- adhīyāta - adhyāpayed vā || 14 ||

14. He shall neither study nor teach, as long as he is thus occupied.

sandhyoḥ || 15 ||

15. [He shall not study or teach] in the twilight, (Yajñ. 1:145; Manu 4:113)

tathā vrkṣam ārūḍhaḥ || 16 ||

16. Nor whilst sitting on a tree, (Yajñ. 1.151; Manu 4:120.)

apsu ca- avagāḍhaḥ || 17 ||

17. Nor whilst immersed in water,

naktam ca- apāvṛte || 18 ||

18. Nor at night with open doors,

divā ca- apihite || 19 ||

19. Nor in the day-time with shut doors.

avihitam anuvāka adhyayanam āṣāḍha vāsantikayoḥ || 20 ||

20. During the spring festival and the festival [of Indra], in the month of Āṣāḍha [June-July], the study of an Anuvāka is forbidden.

According to Haradatta, Apastamba uses the word Anuvāka in order to indicate that smaller portions of the Veda may be studied. Others think, that by Anuvāka, the Samhita and the Brāhmaṇa are meant, and that the study of the Aṅgas is permitted. The Vasantotsava, or spring-festival, which, according to the Dramas, was, in olden times, kept all over India, falls, according to Haradatta, on the 13th of the first half of Caitra, about the beginning of April.

nitya praśnasya ca-avidhinā || 21 ||

21. [The recitation] of the daily portion of the Veda [at the Brahma-yajña is likewise forbidden if done] in a manner differing from the rule [of the Veda].

Hence, if one has forgotten it and eaten one's breakfast, a penance, not the Brahma-yajña, must be performed. — Haradatta.

tasya vidhiḥ || 22 ||

22. [Now follows] the rule [for the daily recitation] of that [Brahma-yajña].

akṛta prātarāśa udaka antam gatvā prayataḥ śucau deśe- 'dhīyīta yathā adhyāyam utsṛjan vācā || 23 ||

23. Before taking his morning-meal, he shall go to the water-side, and having purified himself, he shall recite aloud [a portion of the Veda] in a pure place, leaving out according to [the order of the] texts [what he has read the day before].

See Taittiriya Aranyaka 2:2:1 and 2; Aśv. Gri. Sūtra. 3:2:12. In our days this rule is usually not observed. Brāhmaṇas mostly recite at the daily Brahma-yajña, a 'Veda-offering,' the first verse, which symbolically comprises the whole Veda. A few learned Brahmins, still recite the whole of their śākha every year according to this rule of Apastamba.

manasā ca-anadhyāye || 24 ||

24. If a break in study is enjoined [for the day, he shall recite the daily portion] mentally.

vidyuti ca-abhyagrāyām stanayitnāv aprāyatye preta anne nīhāre ca mānasam paricakṣate || 25 ||

25. If lightning flashes continuously, or, thunder rolls continually, if a man has neglected to purify himself, if he has partaken of a meal in honour of a dead person, or if frost lies on the ground, [in these cases] they forbid the mental recitation [of the daily portion of the Veda]. (Yajñ. 1:149; Manu 4:106, 120, 127; Taitt. Ar. 2:15:1)

śrāddha bhojana eva-eke || 26 ||

26. Some forbid it only in case one has eaten a funeral meal. (Manu 4:109, 116.)

vidyut stanayitnur vṛṣṭiś ca-apartau yatra saṁnipateyus tryaham anadhyāyaḥ || 27 ||

27. Where lightning, thunder, and rain happen together out of season, the recitation shall be interrupted for three days. (Manu 4, 103 and 104.)

yāvad bhūmir vyudakā-ity eke || 28 ||

28. Some [declare, that the recitation shall stop] until the ground is dry.

ekena dvābhyām vā-eteṣām ā kālam || 29 ||

29. If one or two [of the phenomena mentioned in Sūtra 27 appear, the recitation shall be interrupted] from that hour until the same hour next day.

sūryā candramasor grahaṇe bhūmi cale- 'pasvāna ulkāyām agnyutpāte ca sarvāsām vidyānām sārva kālikam ā kālam || 30 ||

30. In the case of an eclipse of the sun or of the moon, of an earthquake, of a whirlwind, of the fall of a meteor, or of a fire [in the village], at whatever time these events happen, the recitation of all the sacred sciences [Vedas and Aṅgas] must be interrupted from that hour until the same hour next day. (Yajñ. 1:145; Manu 4, 105, 118.)

abhraṁ ca-apartau sūryā candramasoḥ pariveṣa indradhanuḥ pratisūrya matsyaś ca vāte pūtī gandhenīhāre ca sarveṣv eteṣu tāvantaṁ kālam || 31 ||

31. If a cloud appears out of season, if the sun or the moon is surrounded by a halo, if a rainbow, a parhelion or a comet appears, if a [high] wind [blows], a foul smell [is observed], or frost [lies on the ground, at all these occasions [the recitation of all the sacred sciences must be interrupted]

during the duration [of these phenomena]. (Manu 4, 104 and see above.)

muhūrtaṃ virate vāte || 32 ||

32. After the wind has ceased, [the interruption of the recitation continues] for one muhurta (48 minutes).

salāvṛkyām ekasṛka iti svapna paryāntam || 33 ||

33. If [the howl of] a wolf or of a solitary jackal [has been heard, he shall stop the reading] until he has slept.

naktaṃ ca-arāṇye- 'nagnāv ahiraṇye vā || 34 ||

34. At night [he shall not study] in a forest, where there is no fire nor gold.

ananūktaṃ ca-apartau chandaso na- adhīyāta || 35 ||

35. Out of term he shall not study any part of the Veda which he has not learnt before.

pradoṣe ca || 36 ||

36. Nor [shall he study during term some new part of the Veda] in the evening.

Other commentators interpret the Sūtra in a different sense. They take it to mean:—‘And during the night [from the twelfth to the thirteenth of each half of the month, he shall not study at all, be it in or out of term].’

sārvakālikam āmnātam || 37 ||

37. That which has been studied before, must never be studied [during the vacation or in the evening].

‘What has been studied before, must not be studied [again] at any time in the vacation nor in the evening.’ — Haradatta

yathā uktam anyad atah pariṣatsu || 38 ||

38. Further particulars [regarding the interruption of the Veda-study may be learnt] from the [teaching and works of other] Vedic schools.

Haradatta thinks that by 'Pariṣad' Manu's and other Dharma śāstras are meant. This explanation is, however not exact. Pariṣad, 'assemblage,' means, in the language of the śāstras, either a Paṅkti, an assemblage of learned Brahmans called together to decide some knotty point of law, or a Brahminical school, in which one studies a particular redaction of the Veda. The latter meaning is that applicable to this Sūtra. By 'Pariṣada' are here intended the Vedic schools, and their writings and teaching. Gautama also says, 16:49, *Pratividyām yan smaranti smaranti*, [he shall observe the stoppages of the Veda-study] which they teach in [the writings belonging to] each of the Vedas.'

Praśna 1. Paṭala 4. Khaṇḍa 12.

tapah svādhyāya iti brāhmaṇam || 1 ||

1. A Brāhmaṇa declares, ‘The daily recitation [of the Veda] is Tapas’

It procures as much reward as penance. — Haradatta. Manu 2:166; The phrase occurs frequently in the Brāhmaṇas, e g. Taitt. Ar. 2:14:3

tatra śrūyate | sa yadi tiṣṭhann āsīnaḥ śayāno vā svādhyāyam adhīte tapa eva tat tapyate tapo hi svādhyāya iti || 2 ||

2. In the same [sacred text] it is also declared, ‘Whether he recites the daily portion of the Veda standing, or sitting, or lying down, he performs austerity thereby; for the daily recitation is austerity.’

Regarding the proper position at the ‘Veda-offering,’ or daily recitation, see above, 1:3:11:23 and Taitt. Ar. 2:11:3. Passages similar to the first part of the sentence quoted in this sūtra occur Taitt. Ar. 2:12:3, and 15:3. It ought to be observed, that the Taitt. Ar. in both places has the word ‘vrajan,’ which is also read in the P. and P. U. MSS. The second part is taken apparently from the same work, 2:14, 2.

atha-api vājasaneyi brāhmaṇam |

brahma yajño ha vā eṣa yat svādhyāyas tasya-ete vaṣaṭ kāra yat stanayati yad vidyotate yad avasphūrjati yad vāto vāyati |

tasmāt stanayati vidyotamāne- ‘vasphūrjati vāte vā vāyaty adhīyāta-eva vaṣaṭ kārāṇām acchambaṭkārāya-iti || 3 ||

3. Now the Vājasaneyi Brāhmaṇa declares also, ‘The daily recitation is a sacrifice at which the Veda is offered. When it thunders, when lightning flashes or thunderbolts fall, and when the wind blows violently, these sounds take the place of the exclamations Vaṣaṭ [Vauṣaṭ and Svāhā]. Therefor he shall recite the Veda whilst it thunders, whilst lightning flashes and thunderbolts fall, and whilst the wind blows violently, lest the Vaṣaṭ [should be heard] in vain.’

See Śatapatha Brāhmaṇa 11:5, 6, 8, where a passage very similar to that quoted by Apastamba occurs. Vaṣaṭ and the other exclamations, which are pronounced by the Hotri priest, serve as signals for the Adhvaryu to throw the oblations into the fire.

tasya śākhā antare vākya samāptiḥ || 4 ||

4. The conclusion of the passage from that [Vājasaneyi Brāhmaṇa is found] in another śākhā [of the Veda].

atha yadi vātovā vāyāt stanayed vā vidyoteta vā- avasphūrjed vā-ekāṃ vā-ṛcam ekaṃ vā yajur ekaṃ vā sāma- abhivyāhared bhūr bhuvah suvaḥ

*satyaṃ tapaḥ śraddhāyāṃ juhomi-iti vā-etat | teno ha-eva-asya-etad ahaḥ
svādhyāya upātto bhavati || 5 ||*

5. “Now, if the wind blows, or if it thunders, or if lightning flashes, or thunderbolts fall, then he shall recite one Rik verse [in case he studies the Rig Veda], or one Yajus [in case he studies the Yajur Veda], or one Sāmān [in case he studies the Sama Veda], or [without having regard to his particular Veda, the following Yajus], “Bhuḥ Bhuvah, Suvah, in faith I offer true devotion.” Then, indeed, his daily recitation is accomplished thereby for that day.

'Some suppose that the words Bhuḥ Bhuvah and Suvah etc. [are to be used only] if one studies the Brāhmaṇa portion of the 'Veda, not everywhere.' — Haradatta.

evaṃ satyārya samayena- avipratīṣiddham || 6 ||

6. If that is done, [if the passage of the Vājasaneyi Brāhmaṇa is combined with that quoted in Sūtras, the former stands] not in contradiction with the decision of the āryas.

Haradatta explains Kṣatriyas by viśiṣṭah, ‘excellent ones,’ i. e. persons who know the law, and he gives Manu as an instance.

*adhyāya anadhyāyaṃ hy upadiśanti | tad anarthakaṃ syād vājasaneyi
brāhmaṇaṃ ced avekṣeta || 7 ||*

7. For they [who know the law] teach both the continuance and the interruption [of the daily recitation of the Veda]. That would be meaningless, if one paid attention to the [passage of the] Vājasaneyi Brāhmaṇa [alone].

ārya samayo hy agrhyamāna kāraṇaḥ || 8 ||

8. For no [worldly] motive for the decision of those āryas is perceptible; [and hence it must have a religious motive and be founded on a passage of the Veda].

See above, 1. 1, 4, 9 and 10, and notes.

vidyāṃ praty anadhyāyaḥ śrūyate na karma yoge mantrāṇām || 9 ||

9. [The proper interpretation therefore is, that] the prohibition to study [given above and by the āryas generally] refers only to the repetition of the sacred texts in order to learn them, not to their application at sacrifices.

*brāhmaṇa uktā vidhayas teṣāṃ utsannāḥ pāṭhāḥ prayogād anumīyante ||
10 ||*

10. [But if you ask, why the decision of the āryas presupposes the existence of a Vedic passage, then I answer]:—All precepts were [originally] taught

in the Brāhmaṇas, [but] these texts have been lost. Their [former existence] may, however, be inferred from usage.

How then is their existence known? ‘They are inferred from usage.’ “Usage” means the teaching of the law-books and the practice. From that it is inferred that Manu and other [authors of law-books] knew such texts of the Brāhmaṇas. For how could otherwise [Rishis like Manu] teach in their works or practise [such customs] for which no authority is now found? And certainly they were intimately connected with the revealed texts [ie. saw them]. — Haradatta.

yatra tu prīti upalabdhitaḥ pravṛttir na tatra śāstram asti || 11 ||

11. But it is not [permissible to infer the former existence of a [Vedic] passage in cases where pleasure is obtained [by following a rule of the Smṛti or a custom].

Compare above, 1:1:4:8- 10

tad anuvartamāno narakāya rādhyati || 12 ||

12. He who follows such [usages] becomes fit for hell.

atha brāhmaṇa uktā vidhayaḥ || 13 ||

13. Now follow [some rites and] rules that have been declared in the Brāhmaṇas.

The consequence of the introduction of these rules into a Smṛti work is, that their omission must be explained by a Smarta penance and not by a śrauta one.

teṣāṃ mahā yajñā mahā sattrāṇi-iti saṃstutiḥ || 14 ||

14. By way of praise they are called ‘great sacrifices’ or ‘great sacrificial sessions.’

Because they are called ‘great sacrifices,’ by way of laudation only, the particular laws binding on performers of real Soma-sacrifices cannot be transferred to the performers of these ceremonies. regarding the term ‘great sacrifices,’ see also Taitt. Ar. 2:2:10, I seq., and Śatapatha Brāhmaṇa 11:5:6, 1.

ahar ahar bhūta balir manuṣyebhyo yathā śakti dānam || 15 ||

15. [These rites include]:—The daily Bali offering to the [seven classes of] beings; the [daily] gift of [food] to humans according to one's power;

Praśna 1. Paṭala 4. Khaṇḍa 13

*devebhyaḥ svāhā kāra ā kāṣṭhāt , pitṛbhyaḥ svadhā kāra ā-uda pātrāt
svādhyāya iti || 1 ||*

1. The oblation to the gods accompanied by the exclamation Svāhā which

may consist even of a piece of wood only; the offering to the Manes accompanied by the exclamation Svadhā, which may consist even of a vessel with water only; the daily recitation.

Taitt. Ar. 2:10, 2 and 3, and Śatapatha Br loc. cit. 2. Haradatta observes, that some consider the Deva-yajña, mentioned in the Sūtra, to be different from the Vaiśvadeva, but that he holds it to be the same. Further he mentions, that some prescribe this Vaiśvadeva to be performed even if one has nothing to eat.

The pañca-mahā yajñas are the daily duties to be performed by the householder for the rest of his life. They are the requiting of the spiritual debts (*ṛṇas*) occurred through taking birth on this planet:—

1. Pitṛ ṛṇa — pitṛ yajña = debt to the parents and ancestors, requited through honouring parents and performing their cremation and the memorial rites for them and the ancestors after death.

2. Deva-ṛṇa — deva-yajña = debt to the gods requited by performing the homa and other periodic ceremonies in their honour.

3. Ṛṣi-ṛṇa — brahma-yajña = debt to the sages requited through study and teaching.

4. Manuṣya-ṛṇa — manuṣya-yajña = debt to society requited through feeding of strangers and caring for their needs.

5. Bhūta-ṛṇa — bhūta-yajña = debt to the environment and other creatures by ensuring their food supply.

pūjā varṇa jyāyasām kāryā || 2 ||

2. Respect must be shown to those who are superior by caste.

'Namely, by allowing them to walk in front on the road and by giving them perfumed garlands and the like at festive occasions.' — Haradatta.

vṛddhatarāṇām ca || 3 ||

3. And also to [persons of the same caste who are] venerable [on account of learning, virtue, and the like].

hṛṣṭo darpati dṛpto dharmam atikrāmati dharma atikrame khalu punar narakaḥ || 4 ||

4. A person elated [with success] becomes proud, a proud person transgresses the law, but through the transgression of the law hell indeed [becomes his portion].

na samāvṛtte samādeśo vidyate || 5 ||

5. There is no provision for orders to be given [by the ācārya] to a graduate student.

Haradatta gives as an example the order to fetch water, and adds that a voluntary

act on a former student's part ought not to be forbidden. In other words once a student has graduated the teacher has no authority to issue orders to him — he is completely independent but may if he wishes he may perform voluntary acts to please the teacher.

om kārāḥ svarga dvāraṃ tasmād brahma- adhyeṣyamāṇa etad ādi pratipadyeta || 6 ||

6. The syllable ‘om’ is the door of heaven. Therefore he who is about to study the Veda, shall begin [his lesson] by [pronouncing] it. (Compare also Taitt. Ar. 1:2:4 and Manu 2:74.)

vikathāṃ ca-anyāṃ kṛtvā-evam laukikyā vācā vyāvartate brahma || 7 ||

7. If he has spoken anything else [than what refers to the lesson, he shall resume his reading by repeating the word ‘Om’]. Thus the Veda is separated from profane speech.

yajñeṣu ca-etad ādayaḥ prasavāḥ || 8 ||

8. And at sacrifices the orders [given to the priests] are headed by this word.

loke ca bhūti karmasv etad ādīny eva vākyāni syur yathā puṇya ahaṃ svasti ṛddhim iti || 9 ||

9. And in common life, at the occasion of ceremonies performed for the sake of welfare, the sentences shall be headed by this word, as, for instance, ‘[om] an auspicious day,’ ‘[Om] welfare,’ [Om] prosperity.’

The example given in the Sūtra is that of the Puṇyāha-vācana, which precedes every Gṛhya ceremony, and at which the sacrificer requests a number of invited Brāhmaṇas to wish him success. The complete sentences are, The sacrificer:— *Om karmaṇaḥ puṇyāham bhavanto bruvantviti*, ‘Om, wish that the day may be auspicious for the performance of the ceremony.’ The Brāhmaṇas:—*Om puṇyāham karmaṇa iti*, ‘Om, may the day be auspicious for the ceremony.’ In the same manner the Brāhmaṇas afterwards wish ‘welfare,’ *svasti*, ‘prosperity,’ *vridhhi* ‘advancement’ to the sacrificer.

na-asamayena kṛcchraṃ kurvīta triḥśrāvaṇaṃ triḥsahavacanam iti parihāpya || 10 ||

10. Without a vow of obedience [a student] shall not study [nor a teacher teach] a difficult [new book] with the exception of [the texts called] *Tri-śrāvana* and *Tri-sahavakana*. (Manu 2:112)

avicikitsā yāvad brahma nigantavyam iti hārītaḥ || 11 ||

11. Hārīta declares, that the [whole] Veda must be studied under a vow of obedience until there is no doubt [regarding it in the mind of the student].

The meaning of Hārita is, that the vow of obedience is required for the *Triḥ-sravana* and *Triḥ-sahavācana*, which Apastamba exempted in the preceding Sūtra. It follows from this rule that the Aṅgas or works explanatory of the Veda need not be studied under a vow of obedience.

na bahir vede gatir vidyate || 12 ||

12. No obedience is due [to the teacher for teaching] works which do not belong to the Veda.

samādiṣṭam adhyāpayantaṃ yāvad adhyayanam upasaṃgrhṇīyāt || 13 ||

13. [A student] shall touch the feet of a person, who teaches him at the request of his [regular teacher], as long as the instruction lasts.

This rule is a supplement to 1. 2. 7, 29.

nityam arhantam ity eke || 14 ||

14. Some [declare, that he shall do so] always, [if the substitute is] a worthy person.

‘A worthy person,’ ie. on account of his learning or character. — Haradatta.

na gatir vidyate || 15 ||

15. But obedience [as towards the teacher] is not required [to be shown towards such a person].

vṛddhānāṃ tu || 16 ||

16. And [students] older [than their teacher need not do him obedience].

‘According to some, this rule refers only to the time after the instruction has been completed; according to others, to the time of studentship.’ — Haradatta. But see Manu 2:151 seq.

brahmaṇi mitho viniyoge na gatir vidyate || 17 ||

17. If [two persons] each teach each other mutually [different redactions of] the Veda, obedience [towards each other] is not ordained.

brahma vardhata ity upadiśanti || 18 ||

18. [For] the [wise] say, ‘The Veda-knowledge [of both of them] grows.’

niveśe vṛtte saṃvatsare saṃvatsare dvau dvau māsau samāhita ācārya kule vased bhūyaḥ śrutam icchann iti śvetaketuḥ || 19 ||

19. Śvetaketu declares:— ‘He who desires to study more, after having settled [as a householder], shall dwell two months of every year in the house of his teacher.’

etena hy ahaṃ yogena bhūyaḥ pūrvasmāt kālāt-śrutam akurvi-iti || 20 ||

20. [And he adds], ‘For by this means I studied a larger part of the Veda than before, [during my studentship.]’

tat-śāstrair vipratīṣiddham || 21 ||

21. That is forbidden by the Shastras.

niveśe hi vṛtte naiyamikāni śrūyante || 22 ||

22. For after the student has settled as a householder, he is ordered by the Veda, to perform the daily rites.

The housholder has duties towards his family and society and thus should not be staying away from his family for 2 whole months in order to continue his studies.

Praśna 1. Paṭala 4. Khaṇḍa 14.

agnihotram atithayaḥ || 1 ||

1. [That is to say] the Agnihotra and hospitality,

The Agnihotra, i.e. certain daily oblations of clarified butter. Atithayaḥ is the daily feeding of strangers and travellers who happen to pass through the village.

yac ca-anyad evaṃ yuktam || 2 ||

2. And whatever else of this kind [is ordained].

adhyayana arthena yaṃ codayen na ca-enaṃ pratyācakṣīta || 3 ||

3. One whom [a student] asks for instruction, shall certainly not refuse it; (Manu 2:109-115.)

na ca-asmin doṣaṃ paśyet || 4 ||

4. Provided he does not see in him a fault, [which disqualifies him from being taught].

Rules for Saluting

yad ṛcchāyām asaṃvṛttau gatir eva tasmin || 5 ||

5. If by chance [through the student's stupidity the teaching] is not completed, obedience towards the [teacher is the student's only refuge]. (Manu 2:218.)

mātari pitary ācāryavat-śuśrūṣā || 6 ||

6. Towards a mother [grandmother and great-grandmother] and a father [grandfather and great-grandfather] the same obedience must be shown as towards a teacher. (Manu 2:228, 235.)

samāvṛttena sarve gurava upasaṅgrāhyāḥ || 7 ||

7. The feet of all Gurus must be touched [every day] by a student who has graduated.

The word Gurus, ‘venerable persons,’ includes besides the teacher and persons mentioned in the preceding Sūtra, an elder brother, a maternal uncle, and all others who are one's betters or elders. See above, 1. 2. 6, 29-35

proṣya ca samāgame || 8 ||

8. And also on meeting them, after returning from a journey.

That is to say, whether he himself or the venerable persons undertook the journey.
— Haradatta.

bhrātr̥ṣu bhaginīṣu ca yathā pūrvam upasaṅgrahaṇam || 9 ||

9. The feet of [elder] brothers and sisters must be touched, according to the order of their seniority. (Manu 2:133.)

nityā ca pūjā yathā upadeśam || 10 ||

10. And respect [must] always [be shown to one's elders and betters], according to the injunction [given above and according to the order of their seniority].

See above, 1. 4, 13, 2.

ṛtvik śvaśura pitṛvya mātulān avara vayasah pratyutthāya- abhivadet || 11 ||

11. He shall salute an officiating priest, a father-in-law, a father's brother, and a mother's brother, [though they may be] younger than he himself, and [when saluting] rise to meet them. (Manu 2:130.)

The term used for “salutation” is *abhivādanam* — which is a formal salutation in which one introduces oneself, mentioning one's clan, Vedic school and the branch of Vedic studies that one has completed.

tūṣṇīm vā- upasaṅgrhṇīyāt || 12 ||

12. Or he may silently touch their feet.

The commentator adds that the mode of salutation must depend on their learning and virtue.

*daśa varṣaṃ paura sakhyam pañca varṣaṃ tu cāraṇam |
tri varṣa pūrvah śrotṛyaḥ abhivādanam arhati || 13 ||*

13. A friendship lasting for ten years with fellow citizens [is a reason for giving a salutation, and so is] a friendship, contracted at school, which has lasted for five years. But a learned Brāhmaṇa [known] for less than three

years, must be saluted. (Manu 11:134.)

jñāyamāne vayo viśeṣe vṛddhatarāya- abhivādyam || 14 ||

14. If the age [of several persons whom one meets] is exactly known, one must salute the eldest [first].

viṣama gatāya-agurave na- abhivādyam || 15 ||

15. One need not formally salute a person, who is not a Guru, and who stands in a lower or higher place than oneself.

anvāruhya vā-abhivādayīta || 16 ||

16. Or he may descend or ascend [to the place where such a person stands] and salute him.

This Sūtra, like the preceding, refers to those who are not ‘Gurus.’

sarvatra tu pratyutthāya-abhivādanam || 17 ||

17. But every one [Gurus and others] he shall salute, after having risen [from his seat]. (Manu 2:120.)

aprayatena na- abhivādyam || 18 ||

18. If he is impure, he shall not greet [anybody];

‘Impure,’ ie. unfit for associating with others on account of the death of relations or through other causes, see below, 1. 5, 15, 7 seq.

tathā-aprayatāya || 19 ||

19. [Nor shall he greet] a person who is impure.

aprayataś ca na pratyabhivadet || 20 ||

20. Nor shall he, being impure, return a salutation.

pati vayasah striyaḥ || 21 ||

21. Married women [must be saluted] according to the [respective] ages of their husbands.

na sa upānah veṣṭita śīrā avahita pāṇir vā- abhivādayīta || 22 ||

22. One shall not salute with shoes on, or head covered, or hands full.

sarva nāmnā striyo rājanya vaiśyau ca na nāmnā || 23 ||

23. In saluting women, a Kshatriya or a Vaiśya one shall use a pronoun, not his name.

He shall say, ‘I salute you,’ not ‘I so-and-so salute you.’ Manu 2:123.

mātaram ācārya dāraṃ ca-ity eke || 24 ||

24. Some [declare, that one shall salute in this manner even] one's mother and the wife of the teacher.

Apastamba, of course, holds the contrary opinion. Manu 2:216.

*daśa varṣaś ca brāhmaṇaḥ śata varṣaś ca kṣatriyaḥ |
pitā putrau sma tau viddhi tayos tu brāhmaṇaḥ pita || 25 ||*

25. Know that a Brāhmaṇa of ten years and a Kshatriya of a hundred years stand to each other in the relation of father and son. But between those two the Brāhmaṇa is the father. (Manu 2:135.)

This verse, which is found with slight variations in most Smṛtis, contains, according to Haradatta, an instruction given by a teacher to his student .

kuśalam avara vayasam vasyam vā prcchet || 26 ||

26. A younger person or one of equal age he shall ask, about his well-being [employing the word kuśala]. (Manu 2:127.)

Of course, in case the person addressed is a Brāhmaṇa. Kulluka quotes under this verse the above and the following, Sūtras. But his quotation has only a faint resemblance to our text.

anāmayam kṣatriyam || 27 ||

27. [He shall ask under the same conditions] a Kshatriya, about his health [employing the word anāmaya].

anaṣṭam vaiśyam || 28 ||

28. A Vaiśya if he has lost anything [employing the word anaṣṭa].

That is to say in these terms 'I hope that you have not lost any cattle or property!' — Haradatta

ārogyam śūdrām || 29 ||

29. A śūdra, about his health [employing the word ārogya].

na-asambhāṣya śrotriyaṁ vyativrajet || 30 ||

30. He shall not pass a learned Brāhmaṇa without addressing him;

araṇye ca striyam || 31 ||

31. Nor an [unaccompanied] woman in a forest [or any other lonely place].

He shall address a woman in order to reassure her, and do it in these terms:— 'Mother, or sister, what can I do for you? Don't be afraid!' etc. — Haradatta.

Praśna 1. Paṭala 5. Khaṇḍa 15.

Ācamanam — sipping of water for purification.

At the commencement of every sacred rite or after certain activities one is required to sip water 3 times from the palm of one's right hand while reciting certain mantras determined by one's lineage. Srivaishnavas and Smarta recite:— om acyutāya namaḥ, om anantāya namaḥ, om govindāya namaḥ. This is followed by aṅga sparśa — touching various parts of the body while reciting the names of Vishnu.

*upāsane gurūṇāṃ vṛddhānām atithīnām home japyā karmaṇi bhojana
ācamane svādhyāye ca yajñopavītī syāt || 1 ||*

1. When he shows his respect to Gurus or aged persons or guests, when he offers a burnt-oblation [or other sacrifice], when he does japa at dinner, when sipping water and during the [daily] recitation of the Veda, his garment [or his sacrificial thread] shall pass over his left shoulder and under his right arm. (Taitt. Ar. 2:1:2 seq.; Manu 4, 58.)

bhūmi gatāsv apsv ācamya prayato bhavati || 2 ||

2. By sipping [pure] water, that has been collected on the ground, he becomes pure.

Pure water is that which a cow will drink. Yajñ. 1. 192; Manu 5:128.

yaṃ vā prayata ācāmayet || 3 ||

3. For he, whom a pure person causes to sip water, [becomes also pure].

The ceremony of 'sipping water' may be performed in two ways; either the 'person sipping' may take the water out of a river, pond, etc., or he may get the water poured into his hand by another person. But, according to Apastamba, he must not take a pot or gourd in his left hand and pour the water into his right, as some Smṛtis allow. The reason for this rule is, that Apastamba considers it essential that both hands should be used in conveying the water to the mouth; see also above, 1. 1. 4, 21. This agrees with the custom now followed, which is to bend the right hand into the form of a cow's ear, and to touch the right wrist with the left hand while drinking.

na varṣa dhārāsv ācāmet || 4 ||

4. He shall not sip rain.

Some think, that this Sūtra is intended to forbid also the drinking of rain-water. Other commentators declare that, according to this Sūtra, it is allowed to use for 'sipping' drops of water which fall from a vessel suspended by ropes because the Sūtra emphatically excludes "rain-drops" only. — Haradatta.

tathā pradara udake || 5 ||

5. [He shall not sip water] from a [natural] cleft in the ground.

taptābhiś ca-akāraṇāt || 6 ||

6. He shall not sip water heated [at the fire] except for a particular reason [as sickness]. (Manu 2:61.)

Because the term ‘heated by fire’ is used, there is no objection to water heated by the rays of the sun. In the same manner the use of “hot” water only is usually forbidden in the Smṛtis. — Haradatta.

rikta pāṇir vayasa udyamya-apa upasprśet || 7 ||

7. He who raises his empty hands [in order to scare] birds, [becomes impure and] shall wash [his hands].

Because the phrase ‘with empty hands’ is used, he commits no fault if he raises his hand, holding a stick or a clod. Some declare, that the term ‘touching water’ [rendered by ‘washing’] means “sipping water.”- Haradatta.

śakti viṣaye na muhūrtam apy aprayataḥ syāt || 8 ||

8. If he can [find water to sip] he shall not remain impure [even] for a muhurta.

A muhurta is a period of 24 minutes.

nagno vā || 9 ||

9. Nor [shall one remain] naked [for a muhurta if it can be helped].

na-apsu sataḥ prayamaṇam vidyate || 10 ||

10. Purification [by sipping water] shall not take place whilst he is [standing] in the water.

uttīrya tv ācāmet || 11 ||

11. Also, when he has crossed a river, he shall purify himself by sipping water.

Haradatta considers that Apastamba holds ‘crossing a river’ to cause impurity. The natural and probably the right interpretation, however, is that rejected by Haradatta, ‘But he shall sip water after having come out [of the river or tank].’

na- aprokṣitam indhanam agnāv ādadhyāt || 12 ||

12. He shall not place fuel on the fire, without having sprinkled it [with water].

“On the fire used for Vedic or Smarta sacrifices or for household purposes.” . . . Some declare, that [the fuel need not be sprinkled with water] if used for the kitchen fire.’ — Haradatta.

mūḍha svastare ca- asaṃsprśann anyān aprayatān prayato manyeta || 13 ||

||

13. [If he is seated in company with] other unclean persons on a seat consisting of a confused heap of straw, and does not touch them, he may consider himself pure.

tathā tṛṇa kāṣṭheṣu nikhāteṣu || 14 ||

14. [The same rule applies, if he is seated] on grass or wood fixed in the ground.

Haradatta's commentary is of little use, and I am not quite certain that my translation is correct. Manu 5:118.

prokṣya vāsa upayojayet || 15 ||

15. One shall put on a garment, [even if it is clean] only after having sprinkled it with water.

śūna upahataḥ sa celo- 'vagāheta || 16 ||

16. If one has been touched by a dog, one shall bathe, with the clothes on;

*prakṣālya vā taṃ deśam agninā saṃsprśya punaḥ prakṣālya pādau ca-
ācamya prayato bhavati || 17 ||*

17. Or he becomes pure, after having washed that part [of his body] and having touched it with fire and again washed it, as well as his feet, and having sipped water.

This second proceeding is adopted in case the dog has touched the hands or the lower parts of the body, as may be learnt by the comparison of a verse of Manu.

agnim na-aprayata āsīdet || 18 ||

18. Unpurified, one shall not approach fire, [so near that the heat can be felt]. (Manu 4.142; Yajñ. 1.155)

iṣu mātrād ity eke || 19 ||

19. Some declare, [that one shall not approach nearer] than the length of an arrow.

na ca-enam upadhamet || 20 ||

20. Nor shall one blow on fire [to extinguish it]. (Manu 4, 53.)

Haradatta mentions other explanations of this Sūtra. Some say, that the śrauta fire may be kindled by blowing, because that is ordained particularly in the Vājasaneyaka, but that the domestic fire is not to be treated so. Others again consider the rule absolute, and say, that a hollow reed or bellows must be used for kindling the fire, lest drops of saliva should fall upon it.

khatvāyāṃ ca na-upadadhyāt || 21 ||

21. Nor shall one place fire under one's bedstead. (Manu 4, 54.)

prabhūta edha udake grāme yatra-ātma adhīnaṃ prayamaṇaṃ tatra vāso dhārmyo brāhmaṇasya || 22 ||

22. It is lawful for a Brahmana to dwell in a village, where there is plenty of fuel and water, [and] where he may perform the rites of purification by himself.

The last condition mentioned in the Sūtra indicates, that the place must have a river or tank, not wells only, as the purification by sipping water (ācamanam) cannot be performed without help, with water from wells.

mūtraṃ kṛtvā purīṣaṃ vā mūtra purīṣa lepān anna lepān ucchiṣṭa lepān retasaś ca ye lepās tān prakṣālya pādau ca- ācamya prayato bhavati || 23 ||

23. When one has washed away the stains of urine and faeces after voiding urine or faeces, the stains of food [after dinner], the stains of the food eaten the day before [from his vessels], and the stains of semen, and has also washed the feet and afterwards has sipped water, one becomes pure. (Manu 5:138.)

Praśna 1. Paṭala 5. Khaṇḍa 16.

tiṣṭhann ācāmet prahvo vā || 1 ||

1. He shall not drink water standing or bent forwards.

Haradatta takes acam here to mean 'to drink water,' and thinks that it is forbidden to do this standing or in a bent position. Others refer the prohibition to 'sipping water for the sake of purification,' and translate, 'He shall not sip water standing or in a bent position [except in case of necessity],' ie. if the bank of the river is so high that he cannot reach the water sitting down and in this case he shall enter it up to his thighs or up to his navel.

āsīnas trir ācāmed-dhṛdayaṅgamābhir adbhiḥ || 2 ||

2. Sitting he shall sip water [for purification] thrice, the water penetrating to his heart. (Manu 2:60 and 62; 5:139; and Yajñ. 1. 20 and 27)

Haradatta observes, that the further particulars regarding purification by sipping water must be supplied from other Smṛtis. The rule quoted by him is as follows:— 'The performer should be sitting in a pure place, not on a seat, except when sipping water after dinner, and should sip thrice from his hand, water which is free from bubbles and foam, and which he has attentively regarded, in such a quantity as would cover a Māśa bean. The water sipped by a Brahman should reach his heart, that sipped by a Kshatriya the throat, and that sipped by a Vaiśya the palate. A śūdra sips once as much as to wet his tongue.'

trir oṣṭhau parimṛjet || 3 ||

3. He shall wipe his lips three times.

dvir ity eke || 4 ||

4. Some [declare, that he shall do so] twice.

sakṛd upasprśet || 5 ||

5. He shall then touch [his lips] once [with the three middle fingers].

dvir ity eke || 6 ||

6. Some [declare, that he shall do so] twice.

dakṣiṇena pāṇinā savyaṃ prokṣya pādau śiraś ca-indriyāṇy upasprśec cakṣuṣī nāsike śrotre ca || 7 ||

7. Having sprinkled water on his left hand with his right, he shall touch both his feet, and his head and [the following three] organs, the eyes, the nose, and the ears.

The eyes are to be touched with the thumb and the fourth finger, either at once, or one after the other, the nostrils with the thumb and the second finger, the ears with the thumb and the small finger.

atha-apa upasprśet || 8 ||

8. Then he shall wash [his hands].

Rules for Eating

bhokṣyamāṇas tu prayato- 'pi dvir ācāmed dviḥ parimṛjet sakṛd upasprśet || 9 ||

9. But if one is going to eat, one shall, though pure, twice sip water, twice wipe [the mouth], and once touch [the lips]. (Manu 5:138.)

śyāva anta paryantāv oṣṭhāv upasprśya- ācāmet || 10 ||

10. One shall rub the gums and the inner part of the lips [with the finger or with a twig] and then sip water.

na śmaśrubhir ucchiṣṭo bhavaty antar āsye sadbhir yāvan na hastena-upasprśati || 11 ||

11. He does not become impure by the hair [of his moustach] getting into his mouth, as long as he does not touch them with his hand. (Manu 5:141.)

Haradatta observes that this Sūtra shows, that every other foreign substance brought with the food into the mouth, makes the food 'leavings' and the eater impure.

ya āsyād bindavaḥ patanta upalabhyante teṣv ācamanam vihitam || 12 ||

12. If [in talking], drops [of saliva] are perceived to fall from his mouth, then he shall sip water.

Manu 5:141 declares sipping to be unnecessary in this case.

ye bhūmau na teṣv ācāmed ity eke || 13 ||

13. Some declare, that if [the saliva falls] on the ground, he need not sip water.

svapne kṣavathauśṛṅkhāṇikā aśrv ālambhe lohitasya keśānām agner gavāṃ brāhmaṇasya striyāś ca-ālambhe mahāpatham ca gatvā-amedhyam ca-upaspr̥śya- aprayataṃ ca manuṣyam nīvīṃ ca paridhāya-apa upaspr̥śet || 14 ||

14. On touching during sleep or while sneezing the effluvia of the nose or of the eyes, on touching blood, hair, fire, cattle, a Brāhmaṇa, or a woman, and after having walked on the high road, and after having touched an impure [thing or person], and after having put on his lower garment, he shall either bathe or sip or merely touch water [until he considers himself clean]. (Manu 5:145.)

ārdram vā śakṛd oṣadhīr bhūmiṃ vā || 15 ||

15. [Or he may touch] moist cow-dung, wet herbs, or moist earth.

hiṃsā arthena-asinā māṃsam chinnam abhojyam || 16 ||

16. He shall not eat meat which has been cut with a sword [or knife] used for killing.

The knife used for killing the animal should not be used also in its preparation.

dadbhir apūpasya na- apacchindyāt || 17 ||

17. One shall not bite off — with the teeth [pieces from] cakes [roots or fruits].

The polite way of eating would be to break or cut off bite size pieces.

yasya kule mriyeta na tatra-anirdaśe bhoktavyam || 18 ||

18. One shall not eat in the house of a [relation within six degrees] where a person has died, before the ten days [of impurity] have elapsed. (Manu 4.217)

The term “ten days” is used in order to indicate the time of impurity generally. In some cases, as that of a Kshatriya, this lasts longer. In other cases, where the impurity lasts thirty-six hours only, [the abstention from dining in such houses is shorter.]’ — Haradatta.

tathā-anutthitāyām sūtikāyām || 19 ||

19. [Nor shall one eat in a house where a woman having given birth has not [yet] come out [of the lying-in chamber], (Manu 4.217)

A woman after giving birth is impure, and must not be touched during the first ten days after her confinement. During this time, she exclusively occupies the Sūtika-gr̥ha or lying-in chamber.

antaḥ śave ca || 20 ||

20. [Nor in a house] where a corpse lies.

Haradatta remarks that in the case of the death of a person who is not a relation, it is customary to place at the distance of 'one hundred bows' a lamp and water-vessel, and to eat [beyond that distance].

aprayato- 'pahatam annam aprayataṃ na tv abhojyam || 21 ||

21. Food touched by a [Brāhmaṇa or other high-caste person] who is impure, becomes impure, but not unfit for eating.

Food which is simply impure, may be purified by putting it on the fire, sprinkling it with water, touching it with ashes or earth, and praising it.' — Haradatta.

aprayatena tu śūdreṇa-upahr̥tam abhojyam || 22 ||

22. But what has been brought [be it touched or not] by an impure śūdra, must not be eaten.

Others say, that the food becomes unfit for eating, only, if in bringing it, the śūdra has touched it. — Haradatta.

yasmiṃś ca-anne keśaḥ syāt || 23 ||

23. Nor that food in which there is a hair, (Manu 4, 207; Yajñ. 1;167.)

'But this rule holds good only if the hair had been cooked with the food. If a hair falls into it at dinner, then it is to be purified by an addition of clarified butter, and may be eaten.' — Haradatta.

anyad vā-amedhyam || 24 ||

24. Or any other unclean substance.

Haradatta quotes a passage from Baudhāyana, which enumerates as 'unclean things' here intended, 'hair, worms or beetles, nail-parings, excrements of rats.' The rule must be understood as the preceding, ie. in case these things have been cooked with the food.

amedhyair avamṛṣtam || 25 ||

25. [Nor must that food be eaten] which has been touched with an unclean substance [a substance which can not be offered in a yajña].

kṛto vā-amedhya sevī || 26 ||

26. Nor [that in which] an insect living on impure substances [is found],
(Manu 4, 207; Yajñ. 1.167, 168.)

This Sūtra must be read with Sūtra 23 above.

mūṣakalāṅgaṃ vā || 27 ||

27. Nor [that in which] excrements or limbs of a mouse [are found],

padā vā- upahatam || 28 ||

28. Nor that which has been touched by the foot [even of a pure person],

sicā vā || 29 ||

29. Nor what has been [touched] with the hem of a garment,

śunā vā-apapātreṇa vā dr̥ṣṭam || 30 ||

30. Nor that which has been looked at by a dog or an Apapātra, (Manu 4, 208; Yajñ. 1. 167.)

Apapātras are persons whom one must not allow to eat from one's dishes, eg. Caṇḍālas, Patitas, a menstruating woman or during the ten days of impurity after confinement. See also above, 1:1:3:25

sicā vā- upahr̥tam || 31 ||

31. Nor what has been brought in the hem of a garment, [even though the garment may be clean],

dāsyā vā naktam āhr̥tam || 32 ||

32. Nor what has been brought at night by a female servant.

Haradatta thinks, that as the Sūtra has the feminine gender, dāsī, it does not matter if a male servant brings the food. But others forbid also this.

bhuñjānaṃ vā || 33 ||

33. While eating.....

Praśna 1. Paṭala 5. Khaṇḍa 17.

yatra śūdra upaspr̥ṣet || 1 ||

1. If during his meal, a śūdra touches him, [then he shall leave off eating].

Some say, that this Sūtra indicates that the touch of a śūdra does not defile at any other time but at dinner, whilst others hold that a śūdra's touch defiles always, and that the Sūtra is intended to indicate an excess of impurity, if it happens at dinnertime.' — Haradatta.

anarhadbhir vā samāna pañktau || 2 ||

2. Nor shall he eat sitting in the same row with unworthy people.

‘Unworthy people are those who are neither of good family, nor possess learning and virtue.’ — Haradatta.

bhuñjāneṣu va yatra- anūttāya-ucchiṣṭaṃ prayacched ācāmed vā || 3 ||

3. Nor shall he eat [sitting in the same row with persons] amongst whom one, whilst they eat, rises and gives his leavings to his students or sips water; (Manu 4.212.)

According to Haradatta a person who misbehaves thus, is called ‘a dinner-thorn.’ This point of etiquette is strictly observed in our days also.

kutsayitvā vā yatra-annaṃ dadyuh || 4 ||

4. Nor [shall he eat] where they give him food, reviling him. (Manu 4.212; Yajñ. L.167)

manuṣyair avaghrātam anyair vā-amedhyaiḥ || 5 ||

5. Nor [shall he eat] what has been smelt at by others or other impure [beings, as cats].

As the text has avaghrāta, “smelt at,” it does not matter if they smell the food from a distance — Haradatta.

na nāvi bhuñjīta || 6 ||

6. He shall not eat in a ship.

tathā prāsāde || 7 ||

7. Nor on a wooden platform.

kṛta bhūmau tu bhuñjīta || 8 ||

8. One may eat sitting on ground which has been purified [by the application of cow-dung and the like].

anāprīte mṛn maye bhoktavyam || 9 ||

9. [If he eats] out of an earthen vessel, he shall eat out of one that has not been used [for cooking].

āprītaṃ ced abhidagdhe || 10 ||

10. [If he can get] a used vessel [only, he shall eat from it], after having heated it thoroughly.

parimṛṣṭaṃ lauhaṃ prayatam || 11 ||

11. A vessel made of metal becomes pure by being scoured with ashes and the like. (Manu 5:114.)

It must be understood from other Smṛtis, that brass is to be cleaned with ashes, copper with acids, silver with cow-dung, and gold with water.' — Haradatta.

nirlikhitam dāru mayam || 12 ||

12. A wooden vessel becomes pure by being scraped. (Manu 5:115.)

yathā āgamaṃ yajñe || 13 ||

13. At a sacrifice [the vessels must be cleaned] according to the precepts of the Veda.

na- apaṇīyam annam aśnīyāt || 14 ||

14. He shall not eat food which has been bought or obtained ready prepared in the market.

tathā rasānām amāṃsa madhu lavaṇāni-iti parihāpya || 15 ||

15. Nor [shall he eat] flavoured food [bought in the market] excepting raw meat, honey, and salt.

taila sarpiṣī tu- upayojayed udake- 'avadhāya || 16 ||

16. Oil and clarified butter [bought in the market] he may use, after having sprinkled them with water.

Having sprinkled them with water and purified them by boiling; or, according to others, mixing them with so much water as will not spoil them — Haradatta.

kṛta annam paryuṣitam akhādya apeya anādyam || 17 ||

17. Prepared food which has stood for a night, must neither be eaten nor drunk, (Manu 4:211; Yajñ. 1.167)

The Sanskrit has two terms for 'eating;' the first 'khād' applies to hard substances, the second 'ad' to soft substances'

This rule is obviously applicable in a hot climate when fridges are unavailable.

śuktaṃ ca || 18 ||

18. Nor [should prepared food] that has turned sour [be used in any way]. (Manu 4, 211; 5:9; Yajñ. 1. 167.)

phāṇita pṛthuka taṇḍula karambharuja saktu śāka māṃsa piṣṭa kṣīra vikāra oṣadhi vanaspati mūla phala varjam || 19 ||

19. [The preceding two rules do] not [hold good in regard to] the juice of sugar-cane, roasted rice grains, porridge prepared with whey, roasted barley, gruel, vegetables, meat, flour, milk and preparations from it, roots and fruits of herbs and trees. (Manu 5:10, 24 and 25.)

śuktaṃ ca-apara yogam || 20 ||

20. [Substances which have turned] sour without being mixed with anything else [are to be avoided].

According to Haradatta, Apastamba returns once more to the question about sour food, in order to teach that dishes prepared with curds and other sour substances may be eaten.

sarvaṃ madyam apeyam || 21 ||

21. All intoxicating drinks are forbidden.

tathā-elakam payaḥ || 22 ||

22. Likewise sheep's milk, (Manu 5:8; Yajñ. 1. 170.)

uṣṭrī kṣīra mṛgī kṣīra sandhinī kṣīra yamasū kṣīrāṇi-iti || 23 ||

23. Likewise the milk of camels, of does, of animals that give milk while big with young, of those that bear twins, and of [one-hoofed animals], (Manu 5:8, 9; Yajñ 1:170.)

'Sandhini', translated by "females that give milk while big with young," means, according to others, "female animals that give milk once a day." — Haradatta.

dhenos ca-anirdaśāyāḥ || 24 ||

24. Likewise the milk of a cow [buffalo-cow or she-goat] during the [first] ten days [after their giving birth to young ones], (Manu 5:8.)

tathā kīlāla oṣadhīnām ca || 25 ||

25. Likewise [food mixed] with herbs which serve for preparing intoxicating liquors,

karañja palaṇḍu parārīkāḥ || 26 ||

26. [Likewise] red garlic, onions, and leeks, (Manu 5:5; Yajñ I.176)

yac ca-anyat paricakṣate || 27 ||

27. Likewise anything else which [those who are learned in the law] forbid.

Haradatta observes that Apastamba, finding the list of forbidden vegetables too long, refers his students to the advice of the (worthy people) Siṣṭas. The force of this Sūtra is exactly the same as that of 1. 3, 11, 38.

tyāktva bhojyam iti hi brāhmaṇam || 28 ||

28. Mushrooms ought not to be eaten; that has been declared in a Brāhmaṇa Text; (Yajñ. 1:171)

ekakhura uṣṭra gavaya grāmasūkara śarabha gavām || 29 ||

29. [Nor the meat] of one-hoofed animals, of camels, of the Gayal [wild cow], of village pigs, of Sarabhas, and of cattle.

One-hoofed animals are horses, donkeys and mules. The camel, Gayal, and Sarabha are mentioned as ‘forbidden animals,’ Satapatha Br. 1. 2. 1, 8; Aitareya Br. 2:1:8; see also Manu 5:11:18 Yajñ 1:172. 176

dhenu anaḍuhor bhakṣyam || 30 ||

30. [But the meat] of milch-cows and oxen may be eaten.

medhyam ānaḍuham iti vājasaneyakam || 31 ||

31. The Vājasaneyaka declares ‘bull’s flesh is fit for offerings.’

kukkuṭo vikirāṇām || 32 ||

32. Amongst birds that scratch with their feet for food, the [tame] cock [must not be eaten]. (Yajñ. 1.176.)

plavaḥ pratudām || 33 ||

33. Amongst birds that feed thrusting forward their beak, the [heron, called] Plava [or Sakatābila, must not be eaten]. (Manu 5:12; Yajñ. 1:172.)

kravya adaḥ || 34 ||

34. Carnivorous [birds are forbidden], (Manu 5:12 Yajñ. 1:172)

haṃsa bhāsa cakravāka suparṇāś ca || 35 ||

35. Likewise the swan, the Bhāsa, the Brāhmaṇī duck, and the falcon. [Yajñ. 1:172.)

kruñca krauñca vārdhrāṇasa lakṣmaṇa varjam || 36 ||

36. Common cranes and Sāras-cranes [are not to be eaten] with the exception of the leather-nosed Lakṣmaṇa. (Manu 5:12; Yajñ. 1:72.)

Other commentators take the whole Sūtra as one compound, and explain it as an exception to Sūtra 34. In that case the translation runs thus:—[‘Carnivorous birds are forbidden] except the Kruñca, Krauñca, Vārdhrāṇasa, and Lakṣmaṇa. — Haradatta. This translation is objectionable, because both the Kruñcas, now called Kulam or kūñc, and the Krauñca, the red-crested crane, now called Saras [Cyrus], feed on grain. Kruñcakrauñcau is a Vedic dual.

pañca nakhānām godhā kacchapa śvāviṭ śalyaka khaṇḍa śaśa pūtikhaśa varjam ||37||

37. Five-toed animals [ought not to be eaten] with the exception of the iguana, the tortoise, the porcupine, the hedgehog, the rhinoceros, the hare, and the Pūtikhaśa.

Manu 5:18; Yajñ. 1. 17 7. Pūtikhaśa is, according to Haradatta, an animal resembling a hare, and found in the Himālayas.

abhakṣyaś ceṭo matsyānām || 38 ||

38. Amongst fishes, the ceta ought not to be eaten,

sarpa śīrṣī mṛduraḥ kravya ado ye ca-anye vikṛtā yathā manuṣya śīrasaḥ
|| 39 ||

39. Nor the snake-headed fish, nor the alligator, nor those which live on flesh only, nor those which are misshaped [like] mermen.

Haradatta closes this chapter on flesh-eating by quoting Manu 5:56, which declares flesh-eating, drinking spirituous liquor, and promiscuous intercourse to be allowable, but the abstinence there from are of greater merit. He states that the whole chapter must be understood in this sense.

Praśna 1. Paṭala 6. Khaṇḍa 18.

madhv āmaṃ mārgaṃ māṃsaṃ bhūmir mūla phalāni rakṣā gavyūtir
niveśanaṃ yugya ghāsaś ca-ugrataḥ pratigṛhyāṇi || 1 ||

1. Honey, uncooked [grain], venison, land, roots, fruits, [a promise of] safety, a pasture for cattle, a house, and fodder for a draught-ox may be accepted [even] from an Ugra. (Manu 4, 247)

Ugra denotes either a bad twice-born man or the offspring of a Vaiśya and of a śūdra-woman. Other persons of a similar character must be understood to be included by the term.' — Haradatta.

etāny api na-anantevāsy āhṛtāni-iti hārītaḥ || 2 ||

2. Hārīta declares, that even these [presents] are to be accepted only if they have been obtained by a student.

āmaṃ vā grhṇīran || 3 ||

3. Or they [Brāhmaṇa householders] may accept [from an Ugra] uncooked or [a little] unflavoured boiled food.

kṛta annasya vā vi rasasya || 4 ||

4. [Of such food] they shall not take a great quantity [but only so much as suffices to support life].

Also this rule seems to belong to Hārīta, on account of its close connection with the preceding two.

na su bhikṣāḥ syuḥ || 5 ||

5. If [in times of distress] he is unable to keep himself, he may eat [food obtained from anybody],

svayam apy avṛttau suvarṇaṃ dattvā paśuṃ vā bhuñjīta || 6 ||

6. After having touched it [once] with gold,

na-atyantam anvavasyet || 7 ||

7. Or [having touched it with] fire.

vṛttiṃ prāpya viramet || 8 ||

8. He shall not be too eager after [such a way of living]. He shall leave it when he has obtained a [lawful] livelihood.

Haradatta quotes, in support of the last Sūtras, a passage of the Cāṇḍogya Upanishad, 1.10. 1, and one from the Rig Veda, 8.13, according to which it would be lawful to eat even impure food, as a dog's entrails, under such circumstances. Other commentators explain this and the preceding three Sūtras differently. According to them the translation would run thus:—'If he himself does not find any livelihood [in times of distress, he may dwell even with low-caste people who give him something to eat, and] he may eat [food given by them] paying for it with [some small gift in] gold or with animals.' This second explanation is perhaps preferable.

trayāṇāṃ varṇānāṃ kṣatriya prabhṛtīnāṃ samāvṛttena na bhoktavyam || 9 ||

9. [A student of the Brahmin caste] who has returned home shall not eat [in the house] of people belonging to the three tribes, beginning with the Kshatriya [i.e. of Kshatriyas, Vaiśyas, and śūdras]. (Manu 4:218, 219, and 223)

prakṛtyā brāhmaṇasya bhoktavyaṃ kāraṇād abhojyam || 10 ||

10. He may [usually] eat [the food] of a Brāhmaṇa on account of [the giver's] character [as a Brāhmaṇa]. It must be avoided for particular reasons only.

yatra-aprāyaścittaṃ karma- āsevate prāyaścittavati || 11 ||

11. He shall not eat in a house where [the host] performs a rite which is not a rite of penance, whilst he ought to perform a penance.

If a Brāhmaṇa who has been ordered to perform a penance, performs a Vaiśvadeva or other rite without heeding the order of his spiritual teacher, then a student who has returned home ought not to eat in his house, until the enjoined penance has been performed.' — Haradatta.

carita nirveśasya bhoktavyam || 12 ||

12. But when the penance has been performed, he may eat [in that house].

The use of the part. perf. pass. "performed" indicates that he must not eat there, whilst the penance is being performed.' — Haradatta.

sarva varṇānāṃ svadharme vartamānānāṃ bhoktavyaṃ śūdra varjam ity

eke || 13 ||

13. According to some [food offered by people] of any caste, who follow the laws prescribed for them, except that of śūdras, may be eaten.

tasya-api dharma upanatasya || 14 ||

14. [In times of distress] even the food of a śūdra, who lives under one's protection for the sake of Dharma, [may be eaten]. (Yajñ. 1.166.)

suvarṇam datvā paśuṃ vā bhuñjīta na-atyantam anvavasyed vṛttiṃ prāpya viramet || 15

15. He may eat it, after having touched it [once! with gold or with fire. He shall not be too eager after [such a way of living]. He shall leave it when he obtains a [lawful] livelihood. (Manu 4, 223)

saṅgha annam abhojyam || 16 ||

16. food from a multitude of givers must not be eaten, (Manu 4:209)

If many people have contributed food (pot-luck) one should avoid eating because one cannot be sure how the food was prepared.

parikruṣṭam ca || 17 ||

17. Nor food offered by a general invitation [to all comers]. (Manu 4;209; Yajñ. I;168.)

sarveṣāṃ ca śilpa ājīvānām || 18 ||

18. food offered by an artisan must not be eaten, (Manu 4;210, 215; Yajñ. 1. 162-164.)

ye ca śāstram ājīvanti || 19 ||

19. Nor [that of men] who live by the use of arms [with the exception of Kshatriyas], (Yajñ. 1. 164.)

ye ca-ādhim || 20 ||

20. Nor [that of those] who live by letting lodgings or land.

bhiṣak || 21 ||

21. A [professional] physician [is a person whose food must not be eaten]. (Manu 4, 212; Yajñ. 1. 162.)

vārdhuṣikah || 22 ||

22. [Also] a usurer, (Manu 4.210; Yajñ. 1.161.)

dīkṣito- 'akrīta rājakah || 23 ||

23. [Also] a Brāhmaṇa who has performed the Dikṣaniyeṣṭi [or initiatory ceremony of the Soma sacrifice] before he has bought the king [Soma].

‘That is to say, one who has begun, but not finished a Soma-sacrifice.’ — Haradatta. Manu 4, 210, and Gopatha Brāhmaṇa 3, 19.

agnīṣomīya saṁsthāyām eva || 24 ||

24. [The food given by a person who has performed the Dikṣaniyeṣṭi may be eaten], when the victim sacred to Agni and Soma has been slain.

hutāyām vā vapāyām dikṣitasya bhoktavyam || 25 ||

25. Or after that the omentum of the victim [sacred to Agni and Soma] has been offered. (Aitareya Brāhmaṇa 2:1:9)

yajña arthe vā nirdiṣṭe śeṣād bhuñjīrann iti hi brāhmaṇam || 26 ||

26. For a Brāhmaṇa declares, ‘Or they may eat of the remainder of the animal, after having set apart a portion for the offering.’

klībaḥ || 27 ||

27. A non-reproductive male [is a person whose food must not be eaten], (Manu 4, 211; Yajñ 1:161.)

rājñām praiṣa karaḥ || 28 ||

28. [Likewise] the [professional] messenger employed by a king [or others],

The village or town messengers are always men of the lowest castes, such as the Mahars of Maharaṣṭra.

ahaviryājī || 29 ||

29. [Likewise a Brāhmaṇa] who offers substances that are not fit for a sacrifice,

For example, he who offers human blood in a magic rite.’ — Haradatta.

cārī || 30 ||

30. [Likewise] a spy,

Haradatta explains cārī, translated by ‘spy,’ to mean ‘a secret adherent of the śakta sect’ [gūḍhacari śaktaḥ]. The existence of this sect in early times has not hitherto been proved.

avidhinā ca pravrajitaḥ || 31 ||

31. [Also] a person who has become an ascetic without [being authorised thereto by] the rules [of the law],

Haradatta gives the śakyas or Bauddhas as an instance. But it is doubtful, whether

Apastamba meant to refer to them, though it seems probable that heretics are intended.

yaś ca-agnīn apāsyati || 32 ||

32. [Also] he who forsakes the sacred fires [without performing the sacrifice necessary on that occasion]. (Yajñ. 1:160)

yaś ca sarvān varjayate sarvānnī ca śrotriyo nirākṛtir vṛṣālī patiḥ || 33 ||

33. Likewise a learned Brāhmaṇa who avoids everybody, or eats the food of anybody, or neglects the [daily] recitation of the Veda, [and] he whose [only living] wife is of the śūdra caste.

Who avoids everybody, ie. who neither invites nor dines with anybody Haradatta.

Praśna 1. Paṭala 6. Khaṇḍa 19.

matta unmatto baddho- 'anikaḥ pratyupaviṣṭo yaś ca pratyupaveśayate tāvantam kālam || 1 ||

1. A drunkard, a madman, a prisoner, he who learns the Veda from his son, a creditor who sits with his debtor [hindering the fulfilment of his duties], a debtor who thus sits [with his creditor, are persons whose food must not be eaten] as long as they are thus engaged or in that state. (Manu 4:207; Yajñ 1:161, 162)

Another commentator explains *anika*, translated above 'he who learns the Veda from his son,' by 'a money-lender,' and combines *pratyupaviṣṭaḥ* with this word, ie. a money-lender who sits with his debtor hindering him from fulfilling his duties.' This manner of forcing a debtor to pay, which is also called *ācarita* [see Manu 8:49], is, though illegal, resorted to sometimes even now.

ka aśya annaḥ || 2 ||

2. Who [then] are those whose food may be eaten ?

The object of this Sūtra is to introduce the great variety of opinions quoted below.
— Haradatta.

ya īpsed iti kaṇvaḥ || 3 ||

3. Kanva declares, that it is he who wishes to give.

punya iti kautsaḥ || 4 ||

4. Kautsa declares, that it is he who is virtuous.

'virtuous' means not only 'following his lawful occupations,' but particularly 'practising austerities, reciting prayers, and offering burnt-oblations.' — Haradatta.

yaḥ kaś cid dadyād iti vārṣyāyaṇiḥ || 5 ||

5. Vārśyāyani declares, that it is every giver [of food].

yadi ha rajah sthāvaram puruṣe bhoktavyam atha cet-calam dānena nirdoṣo bhavati || 6

6. For if [it is said that] guilt remains with the sinner [who committed a crime, then food given by him] may be eaten [because the blame cannot leave the sinner]. But if [it be said that] blame can leave [the sinner at any time, then food given by the sinner still may be eaten because] he becomes pure by the gift [which he makes].

śuddhā bhikṣā bhoktavyā-eka kuṇikau kāṇva kutsau tathā puṣkarasādiḥ || 7 ||

7. Offered food (alms) which is pure may be eaten, according to Eka, Kuṇika, Kanva, Kutsa, and Puṣkarasādi.

sarvatopetaṃ vārśyāyaṇīyam || 8 ||

8. Vārśyāyaṇi's opinion is, that [food] given unasked [may be accepted] from anybody.

punyaśya- īpsato bhoktavyam || 9 ||

9. [Food offered] willingly by a holy man may be eaten.

punyaśya-apy anīpsato na bhoktavyam || 10 ||

10. Food given unwillingly by a holy man ought not to be eaten.

Another commentator explains this Sūtra thus:—'He need not eat the food offered by a righteous man, if he himself does not wish to do so.' — Haradatta.

yataḥ kutaś ca- abhyudiyatam bhoktavyam || 11 ||

11. Food offered unasked by any person whatsoever may be eaten,

In other words — if food is offered spontaneously by a person, whatever it may be one, may eat it.

na-ananiyoga pūrvam iti hārītaḥ || 12 ||

12. But not if it be given after an express previous announcement; thus says Hārīta

atha purāṇe ślokāv udāharanti || 13 ||

*udyatām āhrtām bhikṣām purastād apraveditām |
bhojyām mene prajāpatir api duṣkṛta kārīṇaḥ ||
na tasya pitaro- 'aśnanti daśa varṣāṇi pañca ca |
na ca havyaṃ vahaty agnir yas tām abhy adhimanyata iti ||*

13. Now they quote also in a Purana the following two verses:—

The Lord of creatures has declared, that food offered unasked and brought by the giver himself, may be eaten, though [the giver be] a sinner, provided the gift has not been announced beforehand. The Manes of the ancestors of that man who spurns such food, do not eat [his oblations] for fifteen years, nor does the fire carry his offerings [to the gods].’ (Manu 4:248 and 249)

*cikitsakasya mṛgayoḥ śalya kṛntasya pāśinaḥ |
kulaṭāyāḥ ṣaṇḍhakasya ca teṣām annam anādyam || 14 || (ṣaṇḍakasya)*

14. [Another verse from a Purana declares]:—

‘The food given by a physician, a hunter, a surgeon, a fowler, an unfaithful wife, or a non-reproductive person (ṣaṇḍa) must not be eaten.’ (Manu 4:211, 212.)

*atha-apy udāharanti || 15 ||
annāde bhrūṇahā mārṣṭi anenā abhiśaṃsati |
stenaḥ pramukto rājani yācann anṛta saṃkara iti |*

15. Now [in confirmation of this] they quote [the following verse]:—

‘The murderer of a Brāhmaṇa learned in the Veda heaps his guilt on his guest, an innocent man on his calumniator, a thief set at liberty on the king, and the petitioner on him who makes false promises.’

Regarding the liberation of the thief see Apastamba 1;9, 25, 4. A similar verse occurs Manu 8:317, which has caused the confusion observable in many MSS.

Praśna 1. Paṭala 7. Khaṇḍa 20.

na-imaṃ laukikam arthaṃ puraskṛtya dharmāṃś caret || 1 ||

1. One shall not fulfil the sacred duties merely in order to acquire material gains [such as fame, gain, and honour].

niṣphalā hy abhyudaye bhavanti || 2 ||

2. For when they ought to be rewarding, [duties thus fulfilled] become fruitless.

*tad yathā-amre phala arthe nirmite chāyā gandha ity anūtpadyete |
evaṃ dharmam caryamāṇam arthā anūtpadyante || 3 || (nimitte)*

3. [Material benefits] are produced as accessories [to the fulfilment of the law], just as in the case of a mango tree, which is planted in order to obtain

fruit, shade and fragrance [are the accessory advantages].

na-u ced anūtpadyante na dharma hānir bhavati || 4 ||

4. But even if there are no such [material gains, then at least] the sacred duties have been fulfilled.

anasūyur duṣpralambhaḥ syāt kuhaka śaṭha nāstika bālavādeṣu || 5 ||

5. One should not become irritated at, nor be deceived by the speeches of hypocrites, of rogues, of atheists and of fools.

na dharma adharmau carata āvaṃ sva iti | na deva gandharvā na pitara ity ācakṣate- 'ayaṃ dharmo- 'ayaṃ adharma iti || 6 ||

6. for Virtue and Sin do not go about and say, 'Here we are'; nor do gods, Gāndharvas, or Ancestors say [to people], 'This is Dharma, that is Adharma.'

yattv āryāḥ kriyamāṇaṃ praśaṃsanti sa dharmo yad garhante so- 'adharmaḥ || 7 ||

7. But that is Dharma, the practice of which wise men of the three twice-born castes praise; what they blame, is Adharma.

The Sūtra is intended to show how the law should be ascertained in difficult cases. Haradatta quotes here the passage of Yajñ. 1. 9, on Pariṣads, and states that the plural āryāḥ shows that three or four must be employed to arrive at a decision. See also Manu 12:108 seq.

sarvajanapadeṣv ekānta samāhitam āryāṇām vṛttaṃ samyag vinītānām vṛddhānām ātmavatām alolupānām adāmbhikānām vṛtta sādṛśyaṃ bhajeta || 8 ||

8. One shall regulate the course of action according to the conduct, which in all countries is unanimously approved by those of the three twice-born castes, who have been well-educated, who are mature, self-controlled, free from greed and hypocrisy. (Manu 1:6.)

evam ubhau lokāv abhijayati || 9 ||

9. Acting thus one will gain both worlds.

avihitā brāhmaṇasya vaṇijyā || 10 ||

10. Trade is not lawful for a Brāhmaṇa.

āpadi vyavahareta paṇyānām apaṇyāni vyudasyan || 11 ||

11. In times of distress he may trade in lawful merchandise, avoiding the following [kinds], that are forbidden:— (Manu 4:6, 10:82, Yajñ. 3:35)

This Sūtra, which specifies only one part of a Vaiśya's occupations as permissible for Brāhmaṇas in distress, implies, according to Haradatta, that his other occupations also, as well as those of a Kshatriya, are permissible.

*manuṣyān rasān rāgān gandhān annaṃ carma gavāṃ vaśāṃ śleṣma udake
tokmaṇiṇve pippali marīce dhānyaṃ māṃsam āyudhaṃ sukr̥ta āśāṃ ca ||
12 ||*

12. [Particularly] slavery, condiments and liquids, dyes, perfumes, food, skins, heifers, substances used for gluing [such as lac], water, young cornstalks, substances from which alcohol may be extracted, red and black pepper, corn, meat products, weapons, and the hope of rewards for meritorious deeds. (Manu 10:86-89; Yajñ. 3:36-39)

‘the hope of rewards for meritorious deeds’ — this refers to the trading in ‘indulgences’ — i.e. receiving money for chanting mantras, taking ceremonial baths and doing pious deeds for others — in these cases the merit is said to be transferred to the sponsor.

tila taṇḍulāṃs tv eva dhānyasya viśeṣeṇa na vikr̥ṇīyāt || 13 ||

13. Among [the various kinds of] grain one shall especially not sell sesame or rice [except he have grown them himself].

The exception stated above, is given by Haradatta on the authority of Manu 10:90; Yajñ. 3:39.

avihitaś ca-eteṣāṃ mitho vinimayaḥ || 14 ||

14. The exchange of the one of these [above mentioned goods] for the other is likewise unlawful.

*annena ca-annasya manuṣyāṇāṃ ca manusyai rasānāṃ ca rasair
gandhānāṃ ca gandhair vidyayā ca vidyānāṃ || 15 ||*

15. But food [may be exchanged] for food, and slaves for slaves, and condiments for condiments, and perfumes for perfumes, and learning for learning.

A brāhmaṇa may thus earn a commission obtained through facilitating an exchange of the stock mentioned.

From the permission to exchange learning for learning, it may be known that it is not lawful to sell it — i.e. teach for a wage.’ — Haradatta. (Manu 10:94)

akr̥ta paṇyair vyavahareta || 16 ||

16. Let him trade with lawful merchandise which he has not bought.

Praśna 1. Paṭala 7. Khaṇḍa 21.

muñja balbajair mūla phalaiḥ || 1 ||

1. With Muñja-grass, Balbaja-grass [and articles made of them], roots, and fruits,

ṛṇa kāṣṭhair a vikṛtaiḥ || 2 ||

2. And with [other kinds of] grass and wood which have not been worked up [into objects of use].

Since it is known that Muñja and Balbaja are kinds of grass, it may be inferred from their being especially mentioned [in Sūtra I] that objects made of them [may be also sold]’ — Haradatta.

na-atyantam anvavasyet || 3 ||

3. One shall not be too eager [after such a livelihood].

vṛttiṃ prāpya viramet || 4 ||

4. If one obtains [another lawful] livelihood, one shall leave off [trading]. (Yajñ 3:35)

na patitaiḥ saṃvyavahāro vidyate || 5 ||

5. Social interaction with fallen people is not ordained. (Manu 11:180.)

tathā-apapātraiḥ || 6 ||

6. Nor with Apapātras.

Regarding the definition of the word Apapātra, see above, 1:5:16:29

atha patanīyāni || 7 ||

7. Now [follows the enumeration of] the actions which cause loss of caste [Pataniya].

steyam ābhiśastyam puruṣa vadho brahma ujjhaṃ garbha śātanam mātuh pitur iti yoni saṃbandhe saha-apatye strī gamanaṃ surā pānam asaṃyoga saṃyogaḥ || 8 ||

8. [These are] (a) stealing [gold], (b) crimes whereby one becomes an *Abhiśasta*, (c) homicide, (d) neglect of the Vedas, (e) causing abortion, (f) incestuous connection with maternal or paternal uncles or aunts, (g) and with the offspring of such persons (cousins), (h) alcoholism, and (i) socializing with persons the interaction with whom is forbidden.

The crimes by which a person becomes *Abhiśasta* are enumerated below, 1:9:24:6 seq. where an explanation of the term will be given.

gurvī sakhiṃ guru sakhiṃ ca gatvā-anyāṃś ca para talpān || 9 ||

9. That man falls who has sex with a female friend of a female Guru, or with a female friend of a male Guru, or with any married woman.

Regarding the ‘male Gurus’ see above. By ‘female Gurus’ their wives are meant.

na-aguru talpe patati-ity eke || 10 ||

10. Some [teachers declare], that he does not fall by having sex with any other married female except his teacher’s wife.

ie. He need not perform so heavy a penance if the sex is consensual.

adharmāṇāṃ tu satatam ācāraḥ || 11 ||

11. Constant commission of [other] sins [besides those enumerated above] also causes a man to lose his caste.

atha-aśuci karāṇi || 12 ||

12. Now follows [the enumeration of] the acts which make people impure [Aśucikara].

śūdra gamanam ārya strīṇām || 13 ||

13. [These are] āryan women having sex with śūdras,

pratiśiddhānāṃ māṃsa bhakṣaṇam || 14 ||

14. Eating the meat of forbidden [creatures],

śūno manuṣyasya ca kukkuṭa sūkarāṇāṃ grāmyāṇāṃ kravyādasām || 15 ||

15. for example:— a dog, a human, village cocks or pigs or carnivorous animals,

manuṣyāṇāṃ mūtra purīṣa prāśanam || 16 ||

16. Eating the excrements of humans,

śūdra ucchiṣṭam apapātra āgamanañca āryāṇām || 17 ||

17. Eating what is left by a śūdra, āryans having sex with Apapātra women.

etāny api patanīyāni-ity eke || 18 ||

18. Some declare, that these acts [causing impurity] also cause a man to lose his caste.

ato- ‘anyāni doṣavanty aśuci karāṇi bhavanti || 19 ||

19. Other acts besides those [enumerated] are causes of impurity.

*doṣaṃ buddhvā na pūrvaḥ parebhyaḥ patitasya samākhyāne syād
varjayet tv enaṃ dharmeṣu || 20 ||*

20. He who learns [that a man has] committed a transgression, shall not be the first to make it known to others; but he shall avoid the [sinner], when performing religious ceremonies.

That is to say, he is not to invite the culprit to feasts given during religious ceremonies.' — Haradatta.

Praśna 1. Paṭala 8. Khaṇḍa 22.

Knowledge of the Self

adhyātmikān yogān anuṭiṣṭhen nyāya saṃhitān anaiścārikān || 1 ||

1. One shall strive by all means to acquire [the knowledge of] the Ātman, which results in the [destruction of the passions, and] which prevent the wandering [of the mind from its ideal, and fix it on the contemplation of the Atman].

The knowledge of the Vedānta and the means which prepare one for the knowledge of the Atman, the 'Self, the universal Self,' are taught in this Paṭala before the penances, because they are most efficacious for the removal of all negativity. The means are absence of anger etc., which are enumerated 1.8.23.6.

ātma lābhān na paraṃ vidyate || 2 ||

2. There is no higher [objective] than the attainment of [the knowledge of the] Atman.

Haradatta gives in his commentary a lengthy discussion on the Atman, which corresponds nearly to śaṅkara's Introduction to and Commentary on the first Sūtra of Bādarāyaṇa.

tatra-ātma lābhīyān-ślokān udāhariṣyāmaḥ || 3 ||

3. We shall quote the [Vedic] verses which refer to the attainment of [the knowledge of] the Atman.

According to Haradatta, the following verses are taken from an Upanishad.

*pūḥ prāṇinaḥ sarva eva guhā śayasya | ahanyamānasya vikalmaṣasya |
acalaṃ calaṃ niketaṃ ye- 'anuṭiṣṭhanti te- 'amṛtāḥ || 4 ||*

4. All living creatures are the abode of Him who lies enveloped in matter, Who is immortal and Who is taintless. Those become immortal who worship Him who is immovable and lives in a movable dwelling.

The taintless one etc. is the Paramātmān. The taints are merit and demerit which,

residing in the *Manas*, the internal organ of perception, are only falsely attributed to the Atman. To become immortal means ‘to obtain final liberation.’

*yad idam id iha-id iha loka viṣayam ucyate | vidhūya kavir etad
anutiṣṭhet guhā śayam || 5 ||*

5. Renouncing all material objects [of the senses] a wise person shall strive after the [knowledge of the] Atman.

*ātmann eva-aham alabdhvā-etad dhitaṃ sevasva na-ahitam | atha-anyeṣu
pratiṣṭhāmi sādhuṣṭhānam anapekṣayā | mahāntaṃ tejasas- kāyaṃ
sarvatra nihitaṃ prabhum || 6 ||*

6. “O student, I, who had not recognised in my own self the great self-luminous, universal, [absolutely] free Atman, which must be realised directly without the mediation of anything else, desired [to find] it in others [the senses]. [But now as I have obtained the true knowledge, I do so no more.] Therefore, follow also this good road that leads to welfare [liberation], and not the one that leads into suffering [new births]”.

The verse is addressed by a teacher to his student according to Haradatta, but his interpretation is open to many doubts.

*sarva bhūteṣu yo nityo vipaścid amṛto dhruvaḥ | anaṅgo- ‘aśabdo-
‘aśarīro- ‘asparśaś ca mahān-śuciḥ | sa sarvaṃ paramā kāṣṭhā sa
vaiṣuvataṃ || 7 ||*

7. It is That which is the eternal essence in all creatures, whose essence is wisdom, immortal, unchangeable, devoid of parts, of expression, of the [subtle] body, [even] of touch, exceedingly pure; That is the totality of Being, That is the highest goal; [he dwells in the middle of the body like] the Viśuvat day [which is in the middle of a Sattra-sacrifice]; That indeed, is [accessible to all] like a town intersected by many streets.

The Sūtra contains a further description of the Paramātmā.

*taṃ yo- ‘anutiṣṭhet sarvatra prādhvaṃ ca-asya sadā- ācaret |
durdarśaṃ nipuṇaṃ yukto yaḥ paśyet sa modeta viṣṭape || 8 ||*

8. He who meditates on That, and everywhere and always lives according to Dharma and who, full of devotion, sees That which is difficult to be seen and subtle, will rejoice in [his] ‘heaven’.

Haradatta explains the word *viṣṭap*, ‘heaven,’ by ‘pain freed greatness,’ apparently misled by a bad etymology. The heaven of the Atman is, of course, mokṣa — liberation, that state where the individual Self becomes merged in the Brahman or Paramātmā, which is pure essence, consciousness and joy.

Praśna 1. Paṭala 8. Khaṇḍa 23.

*ātman paśyan sarva bhūtāni na muhyec cintayan kaviḥ | ātmānaṃ ca-
eva sarvatra yaḥ paśyet sa vai brahmā nāka prṣṭhe virājati || 1 ||*

1. That Brāhmaṇa, who is wise and sees the Atman in all creatures, who pondering [thereon] does not become confused, and who recognises the Atman in every thing, shines, indeed in heaven.

Shines in heaven —i.e. becomes a beacon of light to others.

*nipuṇo- 'aṇīyān bisorṇāyā yaḥ sarvam āvṛtya tiṣṭhati | varṣīyāṃś ca
prthivyā dhruvaḥ sarvam ārabhya tiṣṭhati | sa indriyair jagato- 'asya
jñānād anyo- 'ananyasya jñeyāt parameṣṭhī vibhājah | tasmāt kāyāḥ
prabhavanti sarve sa mūlaṃ śāśvatikaḥ sa nityaḥ || 2*

2. That which is consciousness itself and subtler than the thread of the lotus-fibre, pervades the universe, and which, unchangeable and larger than the earth, contains the entire universe; That which is different from the worldly knowledge, obtained by the senses and identical with its objects, possesses the highest [form consisting of absolute knowledge]. From That, which divides Itself, spring all [created] forms. That is the primary cause, That is eternal, That is unchangeable.

This Sūtra again contains a description of the Paramātman.

Character Faults and their avoidance

*doṣāṇāṃ tu vinirghāto yoga mūla iha jīvite |
nirhr̥tya bhūta dāhīyān kṣemaṃ gacchati paṇḍitaḥ || 3 ||*

3. But the eradication of the faults (*doṣa*) is brought about in this life by the means [called Yoga]. A wise person who has eradicated the [faults] which destroy the creatures, obtains liberation.

atha bhūta dāhīyān doṣān udāhariṣyāmaḥ || 4 ||

4. Now we will enumerate the faults which tend to destroy the creatures.

*krodho harṣo roṣo lobho moho dambho droho mṛṣodyam atyāśa parīvāda
avasūyā kāma manyū anātmīyam ayogas teṣāṃ yoga mūlo nirghātaḥ || 5 ||*

5. [These are] anger, exultation, anger, covetousness, delusion, maliciousness, hypocrisy, lying, gluttony, calumny, envy, selfish desire, secret hatred, neglect to keep the senses in subjection, neglect to

concentrate the mind. The eradication of these [faults] takes place through the means of [liberation called] Yoga.

akrodho- 'aharṣo- 'aroṣo- 'alobho- 'amoho- 'adambho- 'adrohaḥ satya vacanam anatyāśo- 'apaiśunam anasūyā saṁvibhāgas tyāga ārjavam mārḍavam śamo damaḥ sarva bhūtair avirodho yoga āryam āṇṣaṁsaṁ tuṣṭir iti sarva āśramāṇāṁ samaya padāni tāny anuṭiṣṭhan vidhinā sārvaḡmī bhavati || 6 ||

6. Freedom from anger, from exultation, from anger, from stinginess, from delusion, from hypocrisy [and] hostility; truthfulness, moderation in eating, silencing slander, freedom from envy, self-denying generosity, avoiding the acceptance of gifts, straightforwardness, affability, tranquility, self-discipline, peace with all created beings, concentration [of the mind on the contemplation of the Atman], chivalry, absence of maliciousness and contentment; — these [good qualities] have been settled by the agreement [of the wise] for all [the four] orders; one who, according to the precepts of the sacred law, practises these, participates the universal Being.

Praśna 1. Paṭala 9. Khaṇḍa 24.

Fines, Compensation & Penances

kṣatriyaṁ hatvā gavāṁ sahasraṁ vairayātana arthaṁ dadyāt || 1 ||

1. He who has killed a Kshatriya shall give a thousand cows [as a fine] for the expiation of his sin. (Manu 11:128; Yajñ. 3:266)

Others explain the phrase *vairayātanārtham* 'for the expiation of his sin,' thus:— He, who is slain by anybody, becomes, in dying, an enemy of his slayer [and thinks], "O that I might slay him in another life," for the removal of this enmity! — Haradatta. Another commentator translates *vairayātanārtham*, 'in order to remove the enmity.' This fine is similar to the law permitting compensation for murder which was in force in ancient Greece and among the Teutonic nations. With the explanation adopted by Haradatta, it is impossible to find a reasonable interpretation for *prāyascittārtham*, Sūtra 4. Haradatta, seduced by the parallel passage of Manu, takes it to be identical with *vairayātanārtham*.

An alternative translation of our Sūtra thus:—'He who has killed a Kṣatriya shall give a thousand cows [to the relations of the murdered man] in order to remove the enmity.'

According to Baudhāyana 1.10.19.1 the cows are to be given to the king. Others say they should be given to the brāhmaṇas.

śataṁ vaiśye || 2 ||

2. [He shall give] a hundred cows for a Vaiśya, (Manu 11:130; Yajñ.

3:267)

daśa śūdre || 3 ||

3. Ten for a śūdra, (Manu 11:131; Yajñ. 3:267)

ṛṣabhaś ca-atra-adhikaḥ sarvatra prāyaścitta arthaḥ || 4 ||

4. And in every one [of these cases] one bull [must be given] in excess [of the number of cows] for the sake of expiation.

strīṣu ca-eteṣām evam || 5 ||

5. And if women of the [three castes mentioned have been slain] the same [compensation must be paid].

Here Āpastamba proposes a hierarchy of social value for the payment of compensation. The women of all social categories are equal in value to the men. Kṣatriyas are the rulers, administrators and defenders of the society and are thus considered to be the most valuable. The Sudras, being the majority and the unskilled labour force are considered the most expendable. Even in modern society such a hierarchy of value is recognized — the sons of the poorer and less educated classes being sent to war as ‘cannon fodder’. The sons of the rich are more likely to get off a crime for which a poorer person would be jailed for.

pūrvayor varṇayor veda adhyāyaṃ hatvā savana gataṃ vā- abhiśastaḥ || 6 ||

6. He who has slain a person belonging to the two [first-mentioned castes] who has studied the Veda, or had been initiated for the performance of a Soma-sacrifice, becomes an *Abhiśasta*.

Manu 11:87. *Abhiśasta* means literally ‘accused, accursed,’ and corresponds in Āpastamba’s terminology to the mahāpātakī of Manu and Yajñavalkya, instead of which latter word Manu uses it occasionally eg. 2;185. Killing a person who was a repository of Vedic knowledge was the equivalent of destroying a library.

brāhmaṇa mātṛam ca || 7 ||

7. And [he is called an *Abhiśasta*] who has slain a man belonging merely to the Brāhmaṇa caste [though he has not studied the Veda or been initiated for a Soma-sacrifice],

garbhaṃ ca tasya- avijñātam || 8 ||

8. Likewise he who has caused an abortion of a [Brāhmaṇa, even though its gender be] undistinguishable.

ātreyīṃ ca striyam || 9 ||

9. Or a menstruating woman [of the Brāhmaṇa caste].

Others interpret ātreyaī not as menstruating but as “belonging to the clan of Atri.”

— Haradatta. But this makes no sense as there is nothing in particular which distinguishes women of one clan from another.

tasya nirveṣaḥ || 10 ||

10. [Now follows] the penance for him [who is an *Abhiśasta*].

*araṇye kuṭīm kṛtvā vāg yataḥ śavaśira dhvajo- 'ardhaśāṇī pakṣam
adhonābhy uparijānu- ācchādya || 11 ||*

11. He [himself] shall erect a hut in the forest, observe a vow of silence, carry [a staff on which] the skull [of the person slain] is placed like a flag, and cover the space from his navel to his knees with a quarter of a piece of hempen cloth.

Others say that he may carry any skull. This Sūtra is to be construed with Sūtra 14, sūtras 12 and 13 being inserted parenthetically. — Haradatta. Manu 11:72-78; Yajñ. 3:243.

tasya panthā antarā vartmanī || 12 ||

12. The path for him when he goes to a village, is the space between the tracks [of the wheels of the carts].

drṣtvā ca-anyam utkrāmet || 13 ||

13. And if he sees another [ārya], he shall step out of the road [to the distance of two yards].

khaṇḍena lohitakena śarāveṇa grāme pratiṣṭheta || 14 ||

14. He shall go to the village, carrying a broken bowl, of metal of an inferior quality.

ko- 'abhiśastāya bhikṣām iti sapta agārāṇi caret || 15 ||

15. He may go to seven houses only, [crying] Who will give alms to an *Abhiśasta* ?

sā vṛttiḥ || 16 ||

16. That is [the way in which he must gain] his livelihood.

alabdhā-upavāsaḥ || 17 ||

17. If he does not obtain anything [at the seven houses], he must fast.

gāś ca rakṣet || 18 ||

18. And [whilst performing this penance] he must tend cows.

tāsām niṣkramaṇa praveśane dvitīyo grāme- 'arthaḥ || 19 ||

19. When the cows leave and enter the village, that is the second occasion

[on which he may enter] the village.

dvādaśa varṣāṇi caritvā siddhaḥ sadbhiḥ samprayogaḥ || 20 ||

20. After having performed [this penance] for twelve years, [he must perform] the ceremony known [by custom and usage], through which he is re-admitted into the society of the good.

‘ie. after having performed the penance, he shall take grass and offer it to a cow . If the cow approaches and confidingly eats, then one should know that he has performed the penance properly, not otherwise.’ — Haradatta. Manu 11:195 and 196.

The usual ceremony for readmittance to caste is the “udaka śāntiḥ” ceremony.

āji pathe vā kuṭim kṛtvā brāhmaṇa gavya upajigīṣaṁāṇo vaset triḥ pratirāddho- ‘apajitya vā muktaḥ || 21 ||

21. Or [after having performed the twelve years’ penance], he may build a hut on the path of robbers, and live there, trying to recover from them the [stolen] cows of Brāhmaṇas. He is free [from his sin], when thrice he has been defeated by them, or when he has vanquished them. (Manu 11:81.)

Thus Haradatta, better, ‘when thrice he has fought with them.

āśvamedhikaṁ vā-avabhṛtham avetya mucyate || 22 ||

22. Or he is freed [from his sin], if [after the twelve years’ penance] he bathes [with the priests] at the end of a horse-sacrifice. (Manu 11:83)

dharma artha saṁnipāte- ‘artha grāhiṇa etad eva || 23 ||

23. This very same [penance is ordained] for him who, when his duty (*dharma*) and economic interest (*artha*) come into conflict, chooses the gain.

Or the Sūtra may have reference to unrighteous gain acquired by false testimony and the like.’ — Haradatta.

guruṁ hatvā śrotriyaṁ vā karma samāptam etena-eva vidhinā-uttamād ucchvāsāc caret || 24 ||

24. If he has slain a Guru or a Brāhmaṇa, who has studied the Veda and finished the ceremonies of a Soma-sacrifice, he shall live according to this very same rule until his last breath.

Guru means ‘the father and the rest.’ — Haradatta.

na-asya-asmiṁl loke pratyāpattir vidyate kalmaṣaṁ tu nirhaṇyate || 25 ||

25. He cannot be purified in this life. But his sin is removed [after death].

His sin is removed after death — the meaning is that his sons or other [relations]

may perform the funeral ceremonies and the other propitiation ceremonies. But others think that the first part of the Sūtra forbids this, and that the meaning of *pratyāpattiḥ* [can be purified] is “connection by being received as a son or other relation.” — Haradatta.

Praśna 1. Paṭala 9. Khaṇḍa 25.

Guru-talpagāmī sa vṛṣaṇaṁ śiśnaṁ parivāśya-añjalāv ādhāya dakṣiṇāṁ dīśam anāvṛttiṁ vrajet || 1 ||

1. He who has had sex with a Guru's wife shall cut off his penis together with the testicles, hold them in his joined hands and walk towards the south without stopping, until he falls down dead.

Haradatta's explanation of a 'Guru's wife' by 'mother' rests on a comparison of similar passages from other Smṛtis, where a different 'penance' is prescribed for incestuous intercourse with other near relations. (Manu 11:105 Yajñ. 3:259.)

jvalitāṁ vā sūrmim pariṣvajya samāpnuyāt || 2 ||

2. Or he may die embracing a heated metal image of a woman. (Manu 11:104; Yajñ. 3:259.)

surā āpo- 'agni sparśā surāṁ pibet || 3 ||

3. A [regular] drinker of alcohol shall drink exceedingly hot liquor so that he dies. (Manu 11:91:92; Yajñ. 3:253.)

stenah prakīrṇa keśo- 'amṣe musalam ādāya rājānaṁ gatvā karma-ācakṣīta | tena-enam hanyād vadhe mokṣaḥ || 4 ||

4. A stealer [of gold] shall go to the king with flying hair, carrying a club on his shoulder, and tell him his deed. He [the king] shall give him a blow with that [club]. If the thief dies, his sin is expiated.

ie. who has stolen the gold of a Brāhmaṇa. Manu 8:314, 316; 11:99-101; Yajñ. 3:257

anujñāte- 'anujñātāram enaḥ || 5 ||

5. If he is forgiven [by the king], the guilt falls upon him who forgives him, (Manu 8:317.)

agniṁ vā praviśet tīkṣṇaṁ vā tapa āyacchet || 6 ||

6. Or he may throw himself into a fire, or perform repeatedly severe austerities, (Manu 11:102.)

bhakta apacayena vā-ātmānaṁ samāpnuyāt || 7 ||

7. Or he may kill himself by diminishing daily his portion of food,

kṛcchra saṁvatsaram vā caret || 8 ||

8. Or he may perform Kṛcchra penances [uninterruptedly] for one year.

According to Haradatta this Sūtra refers to all kinds of sins, and it must be understood that the kṛcchra penances must be heavy for great crimes, and lighter for smaller faults; see also below, 1. 9, 27, 7 and 8.

atha-apy udāharanti || 9 ||

9. Now they quote also [the following verse]:

Haradatta states that the verse is taken from a Purana.

*steyam kṛtvā surām pītvā guru dāram ca gatvā brahmahatyām akṛtvā
caturtha kālā mita bhojanāḥ syur apo- 'abhyaveyuh savana anukalpam |
sthāna āsanābhyām viharanta ete tribhir varṣair apa pāpam nundate
steyam || 10 ||*

10. Those who have committed a theft [of gold], become alcoholics, or had sex with a Guru's wife, but not those who have murdered a Brāhmaṇa, shall eat every fourth meal-time a little food, bathe at the times of the three libations [morning, noon, and evening], passing the day standing and the night sitting. After the lapse of three years they are absolved of their guilt;

*prathamam varṇam parihāpya prathamam varṇam hatvā saṁgrāmaṁ
gatvā- avatiṣṭheta | tatra-enam hanyuh || 11 ||*

11. [A man of any caste, excepting the first, who has slain a man of the first caste, shall go on a battle-field and place himself [between the two hostile armies]. There being killed in battle [he thereby becomes pure]. (Manu 11:74; Yajñ. 3:248.)

api vā lomāni tvacam māṁsam iti hāvayitvā-agniṁ praviśet || 12 ||

12. Or such a criminal may tear from his body and make the priest offer as a burnt-offering his hair, skin, flesh, and the rest, and then throw himself into the fire.

The Mantras given in the commentary, and a parallel passage of Vasiṣṭha 20:25-26, show that this terrible penance is not altogether a mere theory of Apastamba. Yajñ. 3:247.

*vāyasa pracalāka barhiṇa cakravāka haṁsa bhāsa maṇḍūka nakulaḍerika
aśvahimsāyām sūdravat prāyaścittam || 13 ||*

13. If a crow, a chameleon, a peacock, a Brāhmaṇi duck, a swan, the vulture called Bhāsa, a frog, an ichneumon, a musk-rat, or a dog has been killed, then the same penance as for a sūdra must be performed.

The penance must be performed if all these animals together have been slain none

of these creatures individually has the same social equivalent value of a sudra .
Manu 11:132, 136; Yajñ. 3:270-272.

Praśna 1. Paṭala 9. Khaṇḍa 26.

dhenv anaḍuhoś ca-akāraṇāt || 1 ||

1. [The same penance must be performed], if a milch-cow or a full-grown ox [has been slain] without a reason.

‘A reason’ for hurting a cow is, according to Haradatta, anger, or for meat.

dhurya vāha pravṛtau ca-itareṣāṃ prāṇinām || 2 ||

2. And for other animals [which have no bones], if an ox-load of them has been killed.

Manu 11:141; Yajñ. 3:269. That ‘animals without bones,’ ie. insects or molluscs, are intended in the Sūtra is an inference, drawn by Haradatta from the parallel passages of Gautama, Manu, and Yajñavalkya.

anākrośyam ākruśya-anṛtaṃ vā- uktvā trirātram akṣīra akṣāra alavaṇa bhojanam || 3 ||

3. He who abuses a person who, [on account of his venerability] ought not to be abused, or speaks an untruth [regarding any small matter] must abstain for three days from milk, pungent condiments, and salt.

A person who ought not to be abused, ie. a father, a teacher, and the like.’ — Haradatta.

śūdrasya sapta rātram abhojanam || 4 ||

4. [If the same offences have been committed] by a śūdra, he must fast for seven days.

strīṇāṃ ca-evam || 5 ||

5. And the same [penances must also be performed] by women, [but not those which follow].

The same penances, ie. those prescribed 1:9:24 -1:9:26, 4. According to Haradatta this Sūtra is intended to teach that women shall not perform the penances which follow. Others, however, are of opinion that it is given in order to indicate that the preceding Sūtras apply to women by an *atideśa*, and that, according to a Smārta principle, applicable to such cases, it may be inferred, that women are to perform one-half only of the penances prescribed for men.

yeṣv ābhiśastyam teṣāṃ ekāṅgam chittvā-aprāṇa hiṃsāyām || 6 ||

6. He who cuts off a limb of a person for whose murder he would become

an *Abhiśasta* [must perform the penance prescribed for killing a śūdra], if the life [of the person injured] has not been endangered.

anāryavapaiśuna pratiśiddhācāreṣv abhakṣya abhojya apeyaprāśane śūdrāyāṃ ca retaḥ siktivā-ayonau ca doṣavac ca karma abhisam̐dhi pūrvam̐ kṛtvā-anabhisam̐dhi pūrvam̐ vā-ab līṅgābhir apa upaspr̥śed vāruṇībhir vā-anyair vā pavitrair yathā karma abhyāsaḥ || 7 ||

7. He who has been guilty of conduct unworthy of an āryan, of defaming others, of actions contrary to the rule of conduct, of eating or drinking things forbidden, of sex with a woman of the śūdra caste, of unnatural sex, of performing magic rites with intent [to harm his enemies] or [of hurting others] unintentionally, shall bathe and sprinkle himself with water, reciting the [seven] verses addressed to the Waters, or the verses addressed to Varuṇa, or [other verses chosen from the Anuvāka, called] *Pavitra*, in proportion to the frequency with which the offence has been committed.

The Anuvāka is Taitt. Samh. 2:5:12.

‘Unnatural’ sex is defined by the text as ejaculating into anything other than a vagina. (*retaḥ siktivā ayonau*)

gardabhena- avakīrṇī nirṛtiṃ pāka yajñena yajeta || 8 ||

8. A [student] who has broken the vow of chastity, shall offer to Nirṛti an ass, according to the manner of the Pāka-yajña-rites.

Taitt. Ar. 2:18, and Manu 11:119 seq.; and Yajñ. 3:280. Regarding the Pāka-yajña-rites, see Aśv. Gri:—Su. 1:1:2 .

tasya śūdraḥ prāśnīyāt || 9 ||

9. A śūdra shall eat [the remainder] of that [offering].

mithyā adhīta prāyaścittam || 10 ||

10. [Now follows] the penance for him who transgresses the rules of studentship.

saṃvatsaram ācārya hite vartamāno vācam̐ yacchet svādhyāya eva- utsrjamāno vācam̐ ācārya ācārya dāre bhikṣā carye ca || 11 ||

11. He shall for a year serve his teacher silently, speaking only during the daily study [of the Veda, in dealing with necessary business to] his teacher or his teacher’s wife, and whilst collecting alms.

evam anyeṣv api doṣavat sva patanīyeṣu-uttarāṇi yāni vakṣyāmaḥ || 12 ||

12. The following [penances] which we are going to teach, may be performed for the same offence, and also for other offences, which do not

cause loss of caste.

Regarding the *Pataniya-crimes* which cause loss of caste, see above, 1. 7, 2 1, 7 seq.

kāma manyubhyāṃ vā juhuyāt kāmo- 'akārṣīn manyur akārṣīd iti japed vā || 13 ||

13. He may either offer oblations to *Kāma* and *Manyu* [with the following two mantras], '*Kāma* [passion] has done it; *Manyu* [anger] has done it.' Or he may mutter [these Mantras].

According to the greatness of the crime the number of the burnt-oblations must be increased and the prayers be repeated.

parvaṇi vā tila bhakṣa upoṣya vā śvo bhūta udakam upaspr̥śya sāvitṛīm prāṇāyāmaśaḥ sahasra kṛtvā āvartayed aprāṇāyāmaśo vā || 14 ||

14. Or, after having eaten sesame or fasted on the days of the full and new moon he may, on the following day bathe, and regulating the breath (*prāṇāyāma*), repeat [the Gāyatrī mantra] one thousand times, or he may do so without *prāṇāyāma*.

Praśna 1. Paṭala 9. Khaṇḍa 27.

śrāvanyāṃ paurṇamāsyāṃ tilabhakṣa upoṣya vā śvobhūte mahā nadam udakam upaspr̥śya sāvitṛyā samit sahasram ādadhyāj japed vā || 1 ||

1. After having eaten sesame or having fasted on the full moon day of the month Śrāvana [July/August], he may on the following day bathe in the water of a great river and offer [a burnt-oblation of] one thousand sticks of sacred fuel, whilst reciting the Gāyatri, or he may repeat [the Gāyatri] as many times.

The oblations of sacred fuel [samidh] are not to be accompanied by the exclamation svāhā.' — Haradatta.

iṣṭi yajña kratūn vā pavitra arthān āharet || 2 ||

2. Or he may perform Iṣṭis and Soma-sacrifices for the sake of purifying himself [from his offences].

Iṣṭis are the simplest forms of the śrauta-sacrifices, ie. of those for which three fires are necessary.

abhojyaṃ bhuktvā naiṣpurīṣyam || 3 ||

3. After having eaten forbidden food, one must fast, until the bowels are completely empty.

For some particular kinds of forbidden food the same penance is prescribed, Manu

11:153-154.

tat sapta rātreṇa- avāpyate || 4 ||

4. That is [generally] attained after seven days.

hemanta śīśirayor vā-ubhayoḥ saṁdhyor udakam upaspr̥śet || 5 ||

5. Or he may during winter and during the dewy season [November-March] bathe in cold water both morning and evening.

kṛcchra dvādaśa rātram vā caret || 6 ||

6. Or he may perform a Kṛcchra penance, which lasts twelve days.

tryaham anakta āśy adivā āśī tatas tryaham tryaham ayācita vratas tryaham na-aśnāti kiṁcana-iti kṛcchra dvādaśa rātrasya vidhiḥ || 7 ||

7. The rule for the Kṛcchra penance of twelve days [is the following]:—For three days he must not eat in the evening, and then for three days not in the morning; for three days he must live on food which has been given unasked, and three days he must not eat anything.

The same penance is described, under the name Prajāpatya Kṛcchra, the Kṛcchra invented by Prajapati. Manu 11:212 & Yajñ 3:220

etam eva- abhyaset saṁvatsaram sa kṛcchra saṁvatsarah || 8 ||

8. If he repeats this for a year, that is called a Kṛcchra penance, which lasts for a year.

atha-aparam bahūny apy apatanīyāni kṛtvā tribhir anaśnat pārāyaṇaiḥ kṛta prāyaścitto bhavati || 9 ||

9. Now follows another penance. He who has committed even a great many offences which do not cause him to fall, becomes free from guilt, if, fasting, he recites the entire śākha of his Veda three times consecutively. (Manu 11:259.)

*anāryāṁ śayane bibhred dadad vṛddhiṁ kaṣāyapaḥ |
abrāhmaṇa iva vanditvā tṛṇeṣv āsīta pṛṣṭhatap || 10 ||*

10. He who has sex with a non-āryan woman, who lends money at interest, who drinks [other] spirituous liquors [than Sura], he who praises everybody in a manner unworthy of a Brāhmaṇa, shall sit on grass, allowing his back to be scorched [by the sun].

According to Khāṇḍa 26:7. One who has sex with a sudra woman must bathe and sprinkle himself with water, reciting the [seven] verses addressed to the Waters, or the verses addressed to Varuṇa, or [other verses chosen from the Anuvāka, called] Pavitra.

*yad eka rātreṇa karoti pāpaṃ kṛṣṇaṃ varṇaṃ brāhmaṇaḥ sevamānaḥ |
caturtha kāla udaka abhyavāyī tribhir varṣais tad apahanti pāpaṃ || 11 ||*

11. A Brāhmaṇa atones for the offence which he has committed by serving one day and night [a man of] the black race, if he bathes for three years, eating at every fourth meal-time.

The expression kṛṣṇa varṇa, ‘the black race,’ is truly Vedic. In the Rig Veda it usually denotes the aboriginal races, and sometimes the demons.

If a brāhmaṇa commits any of the afore mentioned offences in verse 10 he may be atone for them by serving a sudra for 24 hours, or by taking ceremonial baths at specific astrological timings or by fasting by eating at every 4th meal for 3 years.

Thus a number of options are given which are either up to the individual to choose, or if he presents himself to a pariṣad for resolution, the pariṣad will ordain according to the severity of the offence.

Praśna 1. Paṭala 10. Khaṇḍa 28.

*yathā kathā ca para parigraham abhimanyate steno ha bhavati-iti kautsa
hārītau tathā kaṇva puṣkarasādī || 1 ||*

1. One who, under any conditions whatsoever, covets [and takes] another person’s possessions is a thief; thus [teach] Kautsa and Hārīta as well as Kanva and Puṣkarasādī.

santy apavādāḥ parigraheṣv iti vārṣyāyaṇīḥ || 2 ||

2. Vārṣyāyaṇī declares, that there are exceptions to this law, in regard to some articles.

śamyoṣā yugya ghāso na svāminaḥ pratiṣedhayanti || 3 ||

3. For example — seeds ripening in the pod, food for a draught-ox; [if these are taken], the owners [ought] not [to] forbid it.

It is not a crime to steal food to feed oneself or one’s family or to feed a draught-ox which is being used for work. The same rule Manu emphatically ascribes to himself, Manu 8:339. But see also 8:331.

ativyapahāro vyṛddho bhavati || 4 ||

4. To take even these things in too great a quantity is immoral.

One is permitted to take only that which one absolutely needs but not in excess.

sarvatra-anumati pūrvam iti hārītaḥ || 5 ||

5. Hārīta declares, that in every case the permission [of the owner must be obtained] first.

na patitam ācāryaṃ jñātiṃ vā darśanārtho gacchet || 6 ||

6. One shall not go to visit a fallen teacher or blood relation.

na ca-asmād bhogān upayuñjīta || 7 ||

7. Nor shall he accept the [means for procuring] enjoyments from such a person.

Haradatta remarks, that this Sūtra implicitly forbids to accept the heritage of an outcast. But it seems that the intention of Āpastamba is that only that which is conducive to enjoyment and recreation and not to one's livelihood is to be rejected.

yadṛcchā saṃnipāta upasaṃgrhya tūṣṇīm vyativrajet || 8 ||

8. If he meets them accidentally he shall silently touch [their feet] and pass on.

mātā putratvasya bhūyāṃsi karmāṇy ārabhate tasyāṃ śuśrūṣā nityā patitāyām api || 9 ||

9. A mother does very many acts for her son, therefore he must constantly serve her, though she be fallen.

No matter what offence a mother is guilty of she is never to be neglected or shunned by her sons — everything must be done to care for and support her.

na tu dharma saṃnipātaḥ syāt || 10 ||

10. But [there shall be] no inclusion [of a fallen mother] in acts performed for the acquisition of spiritual merit (dharma).

Although she is never to be shunned socially or excluded from general ceremonies and celebrations such as births or marriages, she may not be included in ceremonies and acts which are performed solely for the acquisition of merit — such as the dedication of a park, well, hospital etc.

adharma āhrtān bhogān anujñāya na vyaṃ ca-adharmaś ca-ity abhivyāhṛtya-adho nābhi-upari jānu-āchādya tri śavaṇam udakam upasprśann akṣīra akṣāra alavaṇam bhuñjāno dvādaśa varṣāṇi nāgāraṃ praviśet || 11 ||

11. All unrighteous enjoyments should be given up; he shall say, 'I and sin [do not dwell together].' Clothing himself with a garment reaching from the navel down to the knee, bathing daily, morning, noon, and evening, eating food which contains neither milk nor pungent condiments, nor salt, he shall not enter a house for twelve years.

Unrighteous enjoyments are those which are condemned by the śāstra but are different for each social group. For example — hunting for pleasure, drinking binges, sexual excesses and gambling although legal are to be eschewed by caste Hindus. (Manu 7:50) Nothing is forbidden to sudras who may eat, drink and enjoy as

long as it is not illegal.

A similar but easier penance is prescribed, Manu 11:194.

tataḥ siddhiḥ || 12 ||

12. After that he [may be] purified.

atha saṁprayogaḥ syād āryaiḥ || 13 ||

13. Then he may socialise with āryans.

etad eva-anyeṣām api patanīyānām || 14 ||

14. This penance may also be employed in the case of the other offences which cause loss of caste [for which no penance has been ordained above].

guru talpa gāmī tu suṣīrāṁ sūrmīṁ praviśya-ubhayata ādīpya-abhidahed ātmānam || 15 ||

15. But the violator of a Guru's bed shall enter a hollow iron image and, having caused a fire to be lit on both sides, he shall burn himself.

[This penance, which had been prescribed above, 1, 9, 25,1 is enjoined [once more], in order to show that it is not optional [as might be expected according to Sūtra 14]. — Haradatta.

mithyā-etad iti hārītaḥ || 16 ||

16. According to Hārīta, this [last-mentioned penance must] not [be performed].

yo hy ātmānaṁ paraṁ vā-abhimanyate- 'abhiśasta eva sa bhavati || 17 ||

17. For he who takes his own or another's life becomes an *Abhiśasta*.

A person who attempts suicide but fails becomes an outcaste. Here Āpastamba extends the previous definition of an *abhiśasta* to include all those guilty of pre-meditated murder, for what is common to both these crimes is “intent”. The previous definition was applied to those who killed brāhmaṇas — either learned or unlearned or one initiated for a Soma-yāga. Nowadays the extended definition would apply i.e. all murderers would be considered as *abhiśastas*.

etena-eva vidhinā-uttamād ucchvāsāc caret |

na-asya-asmiṁ loka pratyāpattir vidyate | kalmaṣaṁ tu nirhanyate || 18

18. He [the violator of a Guru's bed] shall perform to his last breath [the penance] prescribed by that rule [Sūtra II]. He cannot be purified in this world. But [after death] his offence is taken away.

dāra vyatikramī khara ajinaṁ bahir loma paridhāya dāra vyatikramaṇe bhikṣām iti sapta agārāṇi caret | sāvṛttiḥ ṣaṇ māsān || 19 ||

19. He who has unjustly abandoned his wife shall put on an ass's skin, with the hair turned outside, and beg in seven houses, saying, 'Give alms to him who abandoned his wife.' That shall be his livelihood for six months.

And then he should take her back as before.

striyās tu bhartr vyatikramekṛcchra dvādaśa rātrābhyāsas tāvantam kālam
|| 20 ||

20. But if a wife abandons her husband, she shall perform the twelve-night Kṛcchra penance for as long a time [i.e. 6 months].

atha bhrūṇahā śva ajinaṃ khara ajinaṃ vā bahir loma paridhāya puruṣa
śiraḥ pratīpāna artham ādāya || 21 ||

21. He who has killed a *Bhrūṇa* [a man learned in the Vedas and Vedāṅgas and skilled in the performance of the rites] shall put on the skin of a dog or of an ass, with the hair turned outside, and use a human skull for his drinking-vessel.

Praśna 1. Paṭala 10. Khaṇḍa 29.

khatva aṅgam daṇḍa arthe karma nāmadheyam prabruvāṇaś
caṅkramyeta ko bhrūṇa ghne bhikṣām iti | grāme prāṇa vṛttiṃ
pratilabhya śūnya agāraṃ vṛkṣa mūlaṃ vā- abhyupāśrayen na hi ma
āryaiḥ saṃprayogo vidyate | etena-eva vidhinā-uttamād ucchvāsāc caret
| na-asya-asmiṃ loka pratyāpattir vidyate | kalmaṣam tu nirhaṇyate ||

1. And he shall take the foot of a bed instead of a staff and, proclaiming the nature of his deed, he shall go about [saying], 'Who [gives] alms to the murderer of a Bhrūṇa?' Obtaining thus his livelihood in the village, he shall dwell in an empty house or under a tree, [knowing that] he is not allowed to socialise with āryans. According to this rule he shall act until death. He cannot be purified in this world. But [after death] his offence is taken away.

yaḥ pramatto hanti prāptam doṣa phalam || 2 ||

2. Even if it is unintentional homicide, nevertheless one reaps the result of his crime.

saha saṃkalpena bhūyaḥ || 3 ||

3. [His guilt is] greater, [if he murders] intentionally.

evam anyeṣv api doṣavatsu karmasu || 4 ||

4. The same [principle applies] also to other sinful actions.

tathā puṇya kriyāsu || 5 ||

5. And also to good works.

Haradatta gives, as an example, the case where a warrior saves the property of a traveller from thieves. If the traveller turns out to be a Brāhmaṇa, and the warrior did not know his caste before rescuing his property, his merit will be less than if he had rescued knowingly the property of a Brāhmaṇa.

parīkṣā artho- ‘api brāhmaṇa āyudhaṃ na-ādadīta || 6 ||

6. A Brāhmaṇa shall not take a weapon into his hand, though he be only desirous of examining it.

yo hiṃsā artham abhikrāntaṃ hanti manyur eva manyuṃ spṛśati na tasmin doṣa iti purāṇe || 7 ||

7. In a Purāṇa [it has been declared], that one who kills an assailant does not sin, for [in that case] wrath meets wrath.

There any act of violence in self-defence or the defence of another — women, children and the weak is not considered as a sin. The fact that Apastamba mentions it as coming from a Purāṇa i.e. a commonly held teaching — seems to suggest that he himself has some undefined reservations.

atha- abhiśastāḥ samavasāya careyur dhārmyam iti sāmśītya-itaretara yājaka itaretara adhyāpakā mitho vivahamānāḥ || 8 ||

8. But *Abhiśastas* shall live together in dwellings [outside the village]; considering this their lawful [mode of life], they shall sacrifice for each other, teach each other, and marry amongst each other.

marry amongst each other — this assumes that they are living with women who are related or dependant upon them i.e. wives and daughters who joined them in their social exile, or that they have taken women of non-aryan community as wives or consorts.

putrān saṃniṣpādya brūyur vipra vrajatata-asmad evaṃ hy asmatsv āryāḥ saṃpratyapatsyata-iti || 9 ||

9. If they have begot sons, let them say to them:— “Go out from amongst us, for thus the āryas, [throwing the guilt] upon us, will receive you [amongst their number]”.

It is impossible to agree with Haradatta’s explanation of the words to be addressed by *Abhiśastas* to their children. No Vedic license can excuse the use of the second person plural instead of the third. The following is a preferable translation — ‘Go out from among us; for thus [leaving the guilt] to us, you will be received [as] āryas.’ It is, however, not improbable that our text is disfigured by several very old corruptions, compare Baudhāyana 2:1:2:18

atha-api na sa indriyaḥ patati || 10 ||

10. For the organs do not become impure together with the person.

tad etena veditavyam | aṅga hīno hi sa aṅgaṃ janayati || 11 ||

11. [The truth of] that may be learned from this [parallel case]; one deficient in limbs begets a son who possesses the full number of limbs.

In like manner a person who has lost his rights, [can] beget a son, who possesses the rights [of his caste]. For the wife is also a cause [of the birth of the son], and she is guiltless.' — Haradatta.

mithyā-etad iti hārītaḥ || 12 ||

12. Hārīta declares that this is wrong.

dadhi dhānī sa dharmā strī bhavati || 13 ||

13. A wife is similar to the vessel which contains the curds [for the sacrifice].

The statements now following are those with which Apastamba agrees. Those contained in Sūtras 8-11 are merely the pūrva-pakṣa

yo hi dadhi dhānyām aprayataṃ paya ātacya manthati na tena dharma kṛtyaṃ kriyate | evaṃ aśuci śuklaṃ yan nivartate na tena saha saṃprayogo vidyate || 14 ||

14. For if one makes impure milk curdle [by mixing it with whey and water] in a milk-vessel and stirs it, no sacrificial rite can be performed with [the curds produced from] that. Just so no socialising can be allowed with the impure seed which comes [from an *Abhiśasta*].

abhīcārā anuvyāhārāv aśuci karāv apatanīyau || 15 ||

15. Sorcery and curses [employed against a Brāhmaṇa] cause one to become impure, but not loss of caste.

patanīyāv iti hārītaḥ || 16 ||

16. Hārīta declares that they cause loss of caste.

patanīya vṛttis tv aśuci karāṇām dvādaśa māsān dvādaśa ardhamāsān dvādaśa dvādaśa ahān dvādaśa sapta ahān dvādaśa try ahāndvādaśa ahaṃ sapta ahaṃ try aham eka aham |

17. But crimes causing impurity must be expiated, [when no particular penance is prescribed,] by performing the penance enjoined for crimes causing loss of caste during twelve months, or twelve half months, or twelve twelve-nights, or twelve days & nights, or twelve times three days, or twelve days, or seven days, or three days, or one day.

ity aśuci kara nirveṣo yathā karma abhyāsaḥ || 18 ||

18. Thus acts causing impurity must be expiated according to the manner in which the [offending] act has been committed [whether intentionally or unintentionally].

Praśna 1. Paṭala 11. Khaṇḍa 30.

The Graduate

vidyayā snāti-ity eke || 1 ||

1. Some declare, that a student shall bathe after [having acquired] the knowledge of the Veda, [however long or short the time of his studentship may have been].

The bath is taken at the end of the studentship, and forms part of the Samāvartana-ceremony. From this rite a student who has completed his course of study derives the name Snātaka, 'one who has bathed.'

tathā vratena-aṣṭācatvāriṃśat parīmāṇena || 2 ||

2. [He may] also [bathe] after having kept the student's vow for forty-eight, [thirty-six or twenty-four] years, [though he may not have mastered the Veda].

vidyā vratena ca-ity eke || 3 ||

3. Some declare, that the student [shall bathe] after [having acquired] the knowledge of the Veda and after [the expiration of] his vow [or studentship].

teṣu sarveṣu snātakavad vṛttiḥ || 4 ||

4. To all those persons who have bathed in accordance with any of the above rules must be shown] the honour due to a Snātaka.

samādhi viśeṣāt-śruti viśeṣāt-ca pūjāyām phala viśeṣaḥ || 5 ||

5. The reverence [shown to a Snātaka] brings, however, different rewards according to the degree of devotion or of learning [possessed by the person honoured].

atha snātaka vratāni || 6 ||

6. Now follow the observances of a Snātaka.

pūrveṇa grāmān niṣkramaṇa praveśanāni śīlayed uttareṇa vā || 7 ||

7. He shall usually enter the village and leave it by the eastern or the northern gate.

saṃdhyoś ca bahir grāmād āsanam vāg yataś ca || 8 ||

8. During the morning and evening twilight, he shall sit outside the village, and not discuss anything [referring to worldly matters].

vipratishedhe śruti lakṣaṇam balīyaḥ || 9 ||

9. [But an Agnihotri, who is occupied at home by oblations in the morning and evening, must not go out; for] in the case of a conflict [of duties], that enjoined by the Veda is the more important.

If the snātaka is also an *agni-hotrin* observing the morning and evening homas then he should not go out of the village. This verse assumes that the unmarried can also be agni-hotrins.

sarvān rāgān vāsasi varjayet || 10 ||

10. He shall avoid all dyed dresses,

The rule to wear white garments is given Yajñ 1:131; Manu 4:35,

kṛṣṇam ca svābhāvikam || 11 ||

11. And all naturally black cloth.

anūdbhāsi vāso vasīta || 12 ||

12. He shall wear clothing that is neither shining.

apratikṛṣṭam ca śakti viṣaye || 13 ||

13. Nor contemptible, if he is able [to afford it]. (Manu 4.34)

divā ca śirasah prāvaraṇam varjayen mūtra purīṣayoḥ karma parihāpya || 14 ||

14. And in the day-time he shall avoid wrapping up his head [with a turban], except when voiding faeces.

śiras tu prāvṛtya mūtra purīṣe kuryād bhūmyām kiṃcid antardhāya || 15 ||

15. But when voiding faeces, he shall envelop his head and place some [grass or the like] on the ground. (Manu 4.49)

chāyāyām mūtra purīṣayoḥ karma varjayet || 16 ||

16. He shall not void faeces in the shade [of a tree, where travellers rest].

svām tu chāyām avamehet || 17 ||

17. But he may discharge urine on his own shadow.

na sa upānah-mūtra purīṣe kuryāt kṛṣṭe pathy apsu ca || 18 ||

18. He shall not void faeces with his shoes on, nor on a ploughed field, nor on a path, nor in water. (Manu 4.45, 46; Yajñ. 1:137)

tathā ṣṭhevana maithunayoḥ karma-apsu varjayet || 19 ||

19. One shall also avoid spitting into, or having sex in water. (Manu 4.56.)

agnim ādityam apo brāhmaṇam gā devatāś ca-abhimukho mūtra purīṣayoḥ karma varjayet || 20 ||

20. One shall not void faeces facing the fire, the Sun, water, a Brāhmaṇa, cows, or [images of] the gods. (Manu 4:48, 52; Yajñ. 1.134.)

aśmānaṃ loṣṭham ādrān oṣadhi vanaspatīn ūrdhvān ācchidya mūtra purīṣayoḥ śundhane varjayet || 21 ||

21. One shall avoid cleaning oneself after defecating or urinating with a stone, a clod of earth, or with green [boughs of] herbs or trees which one has broken off.

agnimapo brāhmaṇam gā devatā dvāraṃ pratīvātam ca śakti viṣaye na-abhiprasārayīta ||

22. If possible, one shall not stretch out the feet towards a fire, water, a Brāhmaṇa, a cow, [images of] the gods, a door, or against the wind.

The prohibition to stretch the feet towards a fire occurs also Manu 4, 53; Yajñ. 1:137.

atha-apy udāharanti || 23 ||

23. Now they quote also [the following verse]:—

Praśna 1. Paṭala 11. Khaṇḍa 31.

*prāṇ mukho- ‘annāni bhuñjīta uccared dakṣiṇā mukhaḥ |
udaṇ mukhaḥ- mūtram kuryāt pratyak pādāvanejanam iti || 1 ||*

1. One shall eat facing the east, void faeces facing the south, discharge urine facing the north, and wash the feet facing the west.

ārāc ca-āvasathān mūtra purīṣe kuryād dakṣiṇām diśam dakṣiṇā parām vā || 2 ||

2. One shall void faeces far from the house, having gone towards the south or south-west. (Manu 4:151; Yajñ 1:16)

astam ite ca bahir grāmād ārād āvasathād vā mūtra purīṣayoḥ karma varjayet || 3 ||

3. But after sunset one must not void faeces outside the village or far from the house.

devatā abhidhānaṃ ca-aprayataḥ || 4 ||

4. And as long as one is impure one [shall avoid] mentioning the names of the gods.

puruṣam ca-ubhayor devatānāṃ rājñāś ca || 5 ||

5. And one shall not speak evil of the gods or of the king. (Manu 4.163)

brāhmaṇasya gor iti pada upasparśanaṃ varjayet || 6 ||

6. One shall not touch a Brāhmaṇa, a cow, nor any other [venerable beings] with his foot.

hastena ca-akāraṇāt || 7 ||

7. [Nor] with the hand, except for particular reasons.

gor dakṣiṇānāṃ kumāryāś ca parīvādān varjayet || 8 ||

8. One shall not mention the blemishes of a cow, of sacrificial presents (dakṣina), or of a girl.

In the section on transcendental knowledge [1, 8:23; 5], “speaking evil” has been forbidden, in connection with the means of liberation. And below [Sūtra 25] the [author] will declare that the sins which destroy creatures are to be avoided. But this precept [is given in order to indicate that] in the case of cows and the rest an extra penance must be performed.’ — Haradatta.

strhatīm ca gām na- ācakṣīta || 9 ||

9. And one shall not report it [to the owner] if a cow does damage [by eating corn or grass in a field].

samsrṣṭāṃ ca vatsena-animitte || 10 ||

10. [Nor shall one call attention to it] if a cow is together with her calf, except for a particular reason.

na-adhenum adhenur iti brūyāt | dhenu bhavyā-ity eva brūyāt || 11 ||

11. And of a cow which is not a milch-cow one shall not say, ‘She is not a milch-cow.’ One must say, ‘This is a cow which will become a milch-cow.’

na bhadram bhadram iti brūyāt | puṇyaṃ praśāstam ity eva brūyāt || 12 ||

12. One shall not call “auspicious” that which is “auspicious”. One shall rather call it “meritorious” (*puṇyam*), “Divine grace” (*prasadam*). (Manu 4.139.)

vatsa tantīm ca na-upari gacchet || 13 ||

13. One shall not step over a rope to which a calf [or cow] is tied. (Manu 4.38)

plenkhāv antareṇa ca na- atīyāt || 14 ||

14. One shall not pass between the posts from which a swing is suspended.

Or according to others, ‘He shall not pass between pillars supporting an arch.’- Haradatta.

*na-asau me sapatna iti brūyāt | yady asau me sapatna iti brūyād
dviṣantaṃ bhrātrvyaṃ janayet || 15 ||*

15. [In company] One should never say, ‘This person is my enemy.’ If one says, ‘This person is my enemy,’ an enemy will be created, who will show his hatred.

na-indra dhanur iti parasmai prabrūyāt || 16 ||

16. If one sees a rainbow, one must not say to others, ‘Here is Indra’s bow.’ (Manu 4.59.)

na patataḥ sañcakṣītaḥ || 17 ||

17. One shall not count [a flock of] birds.

Others explain [the Sūtra thus]:—He shall not announce it to others, if he sees jivas [as falling stars] falling from heaven on account of the expenditure of their merit, [ie.] he shall not call attention to them.’ — Haradatta.

udyantaṃ astaṃ yantaṃ ca-ādityaṃ darśane varjayet || 18 ||

18. One shall avoid looking at the sun when it rises or sets. (Manu 4.37.)

*divā-ādityaḥ sattvāni gopāyati naktam candramās tasmād amāvāsyāyām
niśāyām svādhīya ātmano guptim icchet prāyatyā brahmacaryakāle
caryayā ca || 19 ||*

19. During the day the sun protects the creatures, during the night the moon. Therefore let one eagerly strive to protect oneself on the night of the new moon by purity, continence, and rites adapted for the season. (Manu 4.153.)

saha hy etām rātriṃ sūryā candramasau vasataḥ || 19 ||

20. For during that night the sun and the moon dwell together.

*na kusṛtyā grāmaṃ praviśet | yadi praviśen namo rudrāya vāstoṣpataya
ity etām ṛcaṃ japed anyām vā raudrīm || 20 ||*

21. One should not enter the village by a by-path. If one does, one shall mutter this Rik-verse, ‘Praise be to Rudra, the lord of the dwelling,’ or

some other [verse] addressed to Rudra. (Manu 4.73 Yajñ. 1:140)

na-abrāhmaṇāya-ucchiṣṭaṃ prayacchet |

yadi prayacched dantān skuptvā tasminn avadhāya prayacchet || 22 ||

22. One shall not [ordinarily] give the left-over food to a person who is not a Brāhmaṇa. When one gives it [to such a one], one shall clean the teeth and give [the food] after having placed in it [the dirt from the teeth]. (Manu 4.80)

This prohibition [given in the first part of the Sūtras refers to śūdras who are not dependents; to dependents the following [exception applies].’ — Haradatta.

krodhādīṃś ca bhūta dāhīyān doṣān varjayet || 23 ||

23. And let one avoid the faults that destroy sentient beings such as anger and the like.

See above, 1:8:23:4 and 5, and Manu 4, 163

Praśna 1. Paṭala 11. Khaṇḍa 32.

Teaching

pravacana yukto varṣā śaradaṃ maithunaṃ varjayet || 1 ||

1. Let one who teaches, avoid sexual intercourse during the rainy season and in autumn.

mithunī bhūya ca na tayā saha sarvāṃ rātriṃ śayīta || 2 ||

2. And if one has had sex [with his wife], he shall not lie with her during the whole night. (Manu 4:40)

śayānaś ca-adhyāpanaṃ varjayet || 3 ||

3. One shall not teach whilst lying on a bed.

na ca tasyāṃ śayyāyām adhyāpayed yasyāṃ śayīta || 4 ||

4. Nor shall one teach [sitting] on that bed on which he lies [at night with his wife].

anāviḥsrag anulepaṇaḥ syāt || 5 ||

5. One shall not display oneself adorned with a garland, or anointed with ointments. (Manu 4.72.)

sadā niśāyāṃ dāraṃ praty alaṃkurvīta || 6 ||

6. At night one shall always adorn oneself for one's wife.

saśirā vamañjanam apsu varjayet || 7 ||

7. One should not submerge the head together with the body [in bathing],

astamite ca snānam || 8 ||

8. And [one should avoid] bathing after sunset.

In the days of Apastamba there were no bathrooms and all bathing took place in the local river which was a dangerous place after sunset.

pālāśam āsanam pādūke danta prakṣālanam iti ca varjayet || 9 ||

9. One should avoid using a seat, clogs, sticks for cleaning the teeth, [and other utensils] made of Palāśa-wood.

stutiṃ ca guroḥ samakṣam yathā su snātam iti || 10 ||

10. One should avoid self-praise in front of the teacher, saying, 'I have properly bathed or the like.'

ā niśāyā jāgaraṇam || 11 ||

11. One should awake from midnight.

This is an interesting sūtra — one is advised to sleep for 6 hours which would mean that one has gone to bed just after sunset.

anadhyāyo niśāyām anyatra dharma upadeśāt-śiṣyebhyaḥ || 12 ||

12. One shouldn't study [or teach] in the middle of the night; but [may instruct] students in their duties.

One should not teach the Vedas but one may teach the students about their other duties and obligations relating to their Vedic studies.

manasā vā svayam || 13 ||

13. Or [one may] personally mentally [repeat the Veda].

ūrdhvam ardha rātrād adhyāpanam || 14 ||

14. After midnight one may teach.

na-apara rātram utthāya-anadhyāya iti samviśet || 15 ||

15. When one has risen [at midnight, and taught] during the third watch of the night, one shouldn't lie down again [saying], 'Studying is forbidden.'

If the following day is a forbidden day, eg. an aṣṭami. See also Manu 4, 99.

kāmam apaś śayīta || 16 ||

16. At one's pleasure one may [sleep] leaning [against a post or wall].

But not returning to bed – lying on a bed creates impurity and requires one to bathe when arising but leaning against a wall etc. does not incur impurity.

manasā vā- adhīyāta || 17 ||

17. Or one may mentally repeat [the sacred texts].

kṣudrān kṣudrā caritāmś ca deśān na seveta || 18 ||

18. One shouldn't visit inferior people nor countries which are inhabited by them. (Manu 4.60 and 61.)

sabhāḥ samājāṃś ca || 19 ||

19. Nor assemblies and crowds.

samājam ced gacchet pradakṣiṇī kṛtya- apeyāt || 20 ||

20. If one has entered a crowd, one shall leave it, turning in a clockwise direction [around the crowd].

nagara praveśanāni ca varjayet || 21 ||

21. Nor shall one frequently enter towns.

praśnam ca na vibrūyāt || 22 ||

22. One should avoid answering directly a question [that is difficult to decide].

atha-apy udāharanti || 23 ||

23. Now they quote also [the following verse]:—

*mūlaṃ tūlaṃ vṛhati durvivaktuḥ prajāṃ paśūn āyatanaṃ hinasti |
dharma prahrāda na kumālanāya rudan ha mṛtyur vyuvāca praśnam iti ||
24 ||*

24. [The foolish decision] of a person who decided wrongly destroys his ancestors and his future happiness, it harms his children, cattle, and house. 'Oh Dharmaprahārāda, [this deed belongs] not to Kumālana!' thus decided Death, weeping, the question [addressed to him by the Rishi].

Haradatta tells the story to which the second half of the verse alludes, in the following manner:—'A certain Rishi had two students, called Dharmaprahārāda and Kumālana. Once they brought from the forest two great bundles of firewood and threw them negligently into their teacher's house, without looking. One of the bundles struck the teacher's little son so that he died. Then the teacher asked his two students, "Which of you two has killed him" "Both answered, 'Not I, not I.'" Hereupon the teacher, being unable to [come to a decision in order to] send away the sinner and to keep the innocent one, called Death, and asked him, "Which of the two has killed the boy?" Then Death, finding himself involved in a difficult law question, began to weep, and giving his decision, said, "Oh Dharmaprahārāda, not to

Kumālana [the dative has the sense of the genitive], this sin is none of kumālana's !” Instead of declaring. “Dharmaprahārāda, thou hast done this,” he said, ‘The other did not do it.’ Still from the circumstances of the case it appeared that the meaning of the answer was, “The other has done it.” “This was the decision which he gave crying,”- The reading of the text rendered in the translation is, dharmaprahārāda na kumālānāya.

gārdabhaṃ yānam ārohaṇe viṣam ārohaṇa avarohaṇāni ca varjayet || 25

25. One should avoid travelling in a carriage yoked with donkeys; and one should avoid ascending or descending from vehicles in difficult places.

bāhubhyāṃ ca nadītaram || 26 || (nadītaraṇam)

26. And [One should avoid] crossing a river by swimming. (Manu 4.77.)

nāvāṃ ca sāmśayikīm || 27 || (nāvam)

27. And [avoid also] boats of doubtful [solidity].

trṇa cchedana loṣṭa vimardanā ṣṭhevanāni ca-akāraṇāt || 28 || (vimardana)

28. One should avoid cutting grass, crushing clods of earth, and spitting, without a particular reason, (Manu 4.70 and 71.)

yac ca-anyat paricakṣate yac ca-anyat paricakṣate || 29 ||

29. And whatever else they [the wise] forbid.

Praśna 2. Pāṭala 1. Khaṇḍa 1.

pāṇi grahaṇād adhi gṛhamedhinor vratam || 1 ||

1. After marriage the rites prescribed for a householder and his wife [must be performed].

According to Haradatta, this rule is intended to refute the opinion of those who hold that the sacred household-fire may be kept, and the prescribed offerings therein may be performed, either from the time of the marriage, or after the division of the family estate. He also states that the use of the dual *gṛha-medhinoh* indicates that husband and wife must perform the rites conjointly. Manu 3:67.

kālayor bhojanam || 2 ||

2. One shall eat at the two [appointed] times, [morning and evening].

Haradatta thinks that this Sūtra is intended to prevent householders from having more than two meals a day, and to keep them from gluttony. Others are of opinion that its object is to keep householders from excessive fasting, and to make them perform the Prāṇāgni-hotra at either meal. At the Prāṇāgni-hotra the sacrificer eats five mouthfuls invoking successively, whilst he eats, the five vital airs. At the first

mouthful he says, 'To Prana Svāhā,' at the second, 'To Apāṇa Svāhā,' etc.

atrptiś ca-annasya || 3 ||

3. And one shall not eat to repletion.

parvasu ca-ubhayor upavāsaḥ || 4 ||

4. And both [the householder and his wife] shall fast on [the days of] the new and full moon.

aupavastam eva kāla antare bhojanam || 5 ||

5. To eat once [on those days] in the morning that also is called fasting. (Aśv. Grh: Su. 1:10:2.)

trptiś ca-annasya || 6 ||

6. And they may eat [at that single meal] until they are quite satisfied.

yac ca-enayoḥ priyaṃ syāt tad etasminn ahani bhuñjīyātām || 7 ||

7. And on [the anniversary of] that [wedding] day they may eat that food of which they are fond.

Haradatta holds that the words 'on that day' do not refer to the days of the new and full moon, the Pārvan-days, mentioned in Sūtra 4. His reasons are, first, that the permission to eat food, of which the householder may be particularly fond, has already been given in Sūtra 6, by the term *trptiḥ*, 'satisfaction'; and, secondly, that the singular 'on this day' does not agree with the plural 'on the Pārvan-days.' Hence he comes to the conclusion that the words 'on that day' must refer to the wedding-day, mentioned in Sūtra 1. as well as to its anniversary. Haradatta is, probably, right in his explanation, though the reasons adduced here are very weak. A stronger reason for detaching this Sūtra from Sūtra 4 will be brought forward below, under Sūtra 11. Mahādeva, the commentator of the Hiraṇyakeśi-dharma, adopts the view rejected by Haradatta.

adhaś ca śayīyātām || 8 ||

8. And [on the night of that day] they shall sleep on the ground [on a raised heap of earth]. (Aśv. Grh: Sūtra. 1:3:10.)

maithuna varjanam ca || 9 ||

9. And they shall avoid having sex.

śvo bhūte sthālīpākaḥ ||10 || (śvo bhūte)

10. And on the day after [that day] a Sthālīpāka must be offered.

A Sthālīpāka is an offering at which rice cooked in a pot, *sthālī*, is offered in the fire. A full description of this kind of sacrifice occurs, Aśv. Grh: 1:10:seq.

tasya-upacāraḥ pārvaṇena vyākhyātaḥ || 11 ||

11. The manner in which that offering must be performed has been declared by [the description of the Sthālipāka] to be performed on the days of the new and full moon [the Pārvana].

The Pārvana Sthālipāka has been described by Apastamba in the Gṛhya sūtra, 3:7. Again, Haradatta returns to the question whether the words on that day [Sūtra 7] refer to the Pārvan-days, or the marriage-day and its anniversaries. He now adds, in favour of the latter view, that the word pārvanena, ‘by the rite to be performed on Pārvan-days,’ by which the Sthālipāka on Pārvan-days is intended, clearly proves the impossibility to refer the preceding rules to the Pārvan-days. He adds that some, nevertheless, adopt the explanation rejected by himself.

nityam loka upadiśanti || 12 ||

12. And they declare [that this rite which is known] amongst the people [must be performed] every [year].

They, ie. the Siṣṭas, those learned in the law. ‘Another commentator says, the rite which will be taught [in the following Sūtra], and which is known from the usage of the learned, is constant, ie. must be performed in every case. That it is what the “learned” declare. — Haradatta. The latter explanation of the Sūtra is adopted by Mahādeva.

yatra kva ca-agnim upasamādhāsyān syāt tatra prācīr udīcīś ca tisras tisro lekḥā likhitvā-adbhir avokṣya-agnim upasamindhyāt || 13 ||

13. At every [burnt-offering], when he wishes to place the fire on the altar [called *Sthaṇḍila*], let him draw on that [altar] three lines from west to east and three lines from south to north, and sprinkle [the altar] with water, turning the palm of the hand downwards, and let him then make the fire burn brightly by adding [fuel]. (Aśv. Grh:Su. 1:3:1-3.)

utsicya-etad udakam uttareṇa pūrveṇa vā-anyad upadadhyāt || 14 ||

14. He shall pour out [the remainder of] this water used for sprinkling, to the north or to the east [of the altar], and take other [water into the vessel].

nityam uda dhānāny adbhir ariktāni syur gṛhamedhinor vratam || 15 ||

15. The water-vessels in the house shall never be empty; that is the duty to be observed by the householder and his wife.

Haradatta states that the objection of the repetition of the words ‘the householder and his wife’ is to show that they themselves must fill the water-vessels, and not employ others for this purpose. He adds that, according to another commentator, the object of the repetition is to show that Sūtras 13 and 14 apply not only to householders, but also to students, and that hence students, when they offer the daily oblations of sacred fuel [above, 1:1:4:14 seq.], should also perform the rites taught in the preceding Sūtras.

Sexual Relations

ahany asaṃveśanam || 16 ||

16. One should not have sex in the day-time.

ṛtau ca saṃnipāto dāreṇa-anuvratam || 17 ||

17. But let him have sex with his wife at the proper time, according to the rules [of the law]. (Manu 3:46-48; Yajñ. 1.79.80.)

antarāle- 'api dāra eva || 18 ||

18. Let him have sex in the interval also, if his wife [desires it]. (Manu 3:45; Yajñ. 1:81)

Interestingly enough the Dharma śāstra confers conjugal rights on women but not on men. It is for the women to instigate sexual intercourse and to decide when and how often to have sex.

brāhmaṇa vacanāc ca saṃveśanam || 19 ||

19. [The duty of] having sex [follows from] the passage of a Brāhmaṇa, [Let us dwell together until a son be born.']

See Taittiriya Samhita 2:5:1:5.

strī vāsasā-eva saṃnipātaḥ syāt || 20 ||

20. But during sex he shall be dressed in a particular garment kept for this purpose.

yāvat saṃnipātaṃ ca-eva sahaśayyā || 21 ||

21. And during sex only they shall lie together,

tato nānā || 22 ||

22. Afterwards separate.

udaka upasparśanam || 23 ||

23. Then they both shall bathe;

Praśna 2. Paṭala 1. Khaṇḍa 2.

api vā lepān prakṣālya- ācamya prokṣaṇam aṅgānām || 1 ||

1. Or they shall remove the emissions with earth or water, sip water, and sprinkle the body with water.

sarva varṇānām sva dharma anuṣṭhāne parama parimitaṃ sukham || 2 ||

2. People of all castes, if they fulfil their [assigned] duties, enjoy [in heaven] the highest, imperishable bliss.

tataḥ parivṛttau karma phala śeṣeṇa jātiṃ rūpaṃ varṇaṃ balaṃ medhāṃ prajñāṃ dravyāṇi dharma anuṣṭhānam iti pratipadyate | tat-cakravat ubhayor lokayoḥ sukha eva vartate || 3 ||

3. Afterwards when [one who has fulfilled his duties] returns to this world, he obtains, by virtue of a remainder of merit, birth in a distinguished family, physical beauty, beauty of complexion, strength, aptitude for learning, wisdom, wealth, and the gift of fulfilling the laws of his [caste and order]. Therefore in both worlds he dwells in happiness, [rolling] like a wheel [from the one to the other].

yathā-oṣadhi vanaspatīnāṃ bījasya kṣetra karma viśeṣe phala parivṛddhir evam || 4 ||

4. As the seed of herbs [and] trees, [sown] in good and well-cultivated soil, gives manifold returns of fruit [even so it is with those who have received the various sacraments].

etena doṣa phala parivṛddhir uktā || 5 ||

5. The increase of the results of faults has been explained hereby.

steno- 'abhiśasto brāhmaṇo rājanyo vaiśyo vā parasmiml loke parimite niraye vṛtte jāyate cāṇḍālo brāhmaṇaḥ paulkaso rājanyo vaiṇo vaiśyaḥ || 6 || (parimitaṃ)

6. Thus after having undergone a long punishment in the next world, a person who has stolen [the gold of a Brāhmaṇa] or killed a [Brāhmaṇa] is born again, in case he was a Brāhmaṇa as a Caṇḍāla, in case he was a Kṣatriya as a Paulkasa, in case he was a Vaiśya as a Vaiṇa.

Manu 12:55; Yajñ. 3:206, 207. A Paulkasa is said to be the offspring of a Niṣāda and a Kshatriya woman. A Vaiṇa is a rope-dancer, or an acrobat.

etena-anye doṣa phalaiḥ karmabhiḥ paridhvaṃsā doṣa phalāsu yoniṣu [jāyante varṇa paridhvaṃsāyām || 7 ||

7. In the same manner others who have become outcasts as a result of their negative actions are born again, on account of [these] actions in the wombs [of various animals] — losing their caste. (Manu 122. 52.)

yathā cāṇḍāla upasparśane sambhāṣāyām darśane ca doṣas tatra prāyaścittam || 8 ||

8. As it is forbidden to touch a Caṇḍāla, to speak to him or to look at him.

The penance for these [offences will be declared].

avagāhanam apām upasparśane saṁbhāṣāyām brāhmaṇa saṁbhāṣā darśane jyotiṣām darśanam || 9 ||

9. [The penance] for touching him is to bathe, submerging the whole body; for speaking to him to speak to a Brāhmaṇa; for looking at him to look at the lights [of heaven].

Praśna 2. Paṭala 2. Khaṇḍa 3.

āryāḥ prayatā vaiśvadeve- 'anna saṁskartāraḥ syuḥ || 1 ||

1. Pure men of the first three castes shall prepare the food [of a householder which is used] at the Vaiśvadeva ceremony.

‘The food which is used at the Vaiśvadeva, i. e. the food prepared for the daily meals of the householder and of his wife.’ — Haradatta.

bhāṣām kāsaṁ kṣavayum ity abhimukho- 'annaṁ varjayet || 2 ||

2. The [cook] shall not speak, nor cough, nor sneeze, while facing the food.

keśān aṅgaṁ vāsaś ca-ālabhya-apa upasprśet || 3 ||

3. He shall wash his hands if he has touched his hair, his limbs, or his garment.

ārya adhiṣṭhitā vā sūdrāḥ saṁskartāraḥ syuḥ || 4 ||

4. Or sūdras may prepare the food, under the superintendence of people of the first three castes.

teṣāṁ sa eva-ācamana kalpaḥ || 5 ||

5. For them is prescribed the same rule of sipping water [as for their masters].

This Sūtra is a *jñāpaka*, as it indicates that Apastamba also recognises the different rules which are usually prescribed in the Smṛtis for Brāhmaṇas, Kṣatriyas, Vaiśyas, and sūdras. See above, 1:5:16:2.

adhikam ahar ahaḥ keśa śmaśru loma nakha vāpanam || 6 ||

6. Besides, the [sūdra cooks] shall daily trim their hair, their beards, the hair on their bodies, and their nails.

udaka upasparśanam ca saha vāsasā || 7 ||

7. And they shall bathe, keeping their clothes on.

Usually in bathing both āryas and sūdras wear no dress except the langoti.

api vā-aṣṭamīṣv eva parvasu vā vaperan || 8 ||

8. Or they may trim [their hair and nails] on the eighth day [of each half-month], or on the days of the full and new moon.

*parokṣam annaṃ saṃskṛtam agnāv adhiśritya-adbhiḥ prokṣet |
tad deva pavitram ity ācakṣate || 9 ||*

9. [The householder himself] shall place on the fire that food which has been prepared [by śūdras] without supervision, and shall sprinkle it with water. Such food also they state to be fit for the gods.

shall place on the fire — in other words whatever food is prepared by unsupervised sudra cooks should be reheated on the fire and then sprinkled with water and the recitation of mantras.

siddhe- 'anne tiṣṭhan bhūtam iti svāmine prabrūyāt || 10 ||

10. When the food is ready, [the cook] shall stand before his master and announce it to him [saying], 'It is ready.'

tat su bhūtaṃ virāḍ annaṃ tan mā kṣāyi-iti prativacanaḥ || 11 ||

11. The answer [of the master] shall be, 'That well-prepared food is the means to obtain splendour; may it never fail !' (Manu 2:54.)

*grhamedhinor yad aśanīyasya homā balayaś ca svarga puṣṭi saṃyuktāḥ ||
12 || (grhamedhino)*

12. The burnt-oblations and Bali-offerings made with the food which the husband and his wife are to eat, bring [as their reward] prosperity, [and the enjoyment of] heaven.

Balis are portions of food which are thrown before the door, or placed in a special sequence on the floor of the house. See below, Sūtra 16 seq.

*teṣāṃ mantrāṇāṃ upayoge dvādaśa aham adhaḥ śayyā brahma caryam
kṣāra lavaṇa varjanaṃ ca || 13 ||*

13. Whilst learning the sacred formulas [to be recited during the performance] of those [burnt oblations and Bali-offerings, a householder] shall sleep on the ground, abstain from sexual intercourse and from eating spicy condiments and salt, during twelve days.

Others explain this Sūtra thus:—"After having used for the first time these sacred formulas [which are to be recited in offering the burnt-oblation and the Balis, the householder and his wife] shall sleep," etc.

uttamasya-eka rātram upavāsaḥ || 14 ||

14. [When he studies the Mantras] for the last [Bali offered to the goblins],

he shall fast for one [day and] night.

Regarding the use of *ekarātra* in the sense of ‘a [day and a] night,’ see above. The ‘last’ Bali-offering is that described below, 2:2:4:5.

balīnām tasya tasya deśe saṃskāro hastena parimṛjya- avokṣya nyupya paścāt pariṣecanam || 15 ||

15. for each Bali-offering the ground must be prepared separately. [The performer] sweeps [the ground] with his [right] hand, sprinkles it with water, turning the palm downwards, throws down [the offering], and afterwards sprinkles water around it.

They say that the word “afterwards” is used in order to indicate that perfumes, garlands, and other [*Upacāras*] must be offered between [the last two acts].’—Haradatta.

aupāsane pacane vā ṣaḍbhir ādyaiḥ pratimantram hastena juhuyāt || 16 ||

16 [At the Vaiśvadeva sacrifice] he shall offer the oblations with his hand, [offering them] into the kitchen-fire or into the sacred [Gṛhya]-fire, and reciting [each time one of] the first six Mantras [prescribed in the Nārāyaṇi Upanishad].

It is a disputed point with the commentators whether every Brāhmaṇa may offer the Vaiśvadeva in the common kitchen-fire, or those persons only who do not keep a sacred domestic fire.

The six Mantras, which are given in Taitt. Ar. 10:67:1 are:—1. Agnaye Svāhā, ‘to Agni Svāhā’; 3. Somāya Svāhā, ‘to Soma Svāhā’; 3. Viśvebhyo devebhyah Svāhā, ‘to all the gods Svāhā’; 4. Dhruvāya bhāmāya Svāhā, ‘to Dhruva Bhima Svāhā’; 5. Dhruvakṣitaye Svāhā, ‘to Dhruvakṣiti Svāhā’; 6. Acyutakṣitaye Svāhā, ‘to Acyutakṣiti Svāhā.’ Haradatta adds that some add a seventh formula, addressed to Agni sviṣṭakṛt, ‘to the fire which perfects the performance of the sacrifice,’ while others leave out the second Mantra and give that addressed to Agni sviṣṭakṛt the sixth place. This latter is the order given in the Calcutta edition of the Taittiriya Aranyaka.

ubhayataḥ pariṣecanam yathā purastāt || 17 ||

17. He shall sprinkle water all around both times [before and after the oblations], as [has been declared] above.

‘Above, ie. Gṛhya-sūtra, 1:2:3:8.’ — Haradatta. The Mantras recited are:—1. at the first sprinkling, Adite ‘numanyasva, ‘Aditi permit’; Anumate ‘numanyasva, ‘Anumati permit’; Sarasvaty anumanyasva, ‘Sarasvati permit’; Deva Savitah prasuva, ‘Divine Sāvitrī permit’; 2. at the second sprinkling, the same as above, anvamamsthāḥ and prāsāvīḥ, ‘thou hast permitted,’ being substituted for anumanyasva and prasuva. 18. This Sūtra is a restriction of Sūtra 15. 20.

The first six offerings constitute the Devayajña or Vaiśvadeva which is offered in the fire. Now follow the bali-offerings, which are merely placed on the ground. ‘behind the fire’ means to the east of the fire; for the sacrificer must face the east.

evaṃ balīnāṃ deśe deśe samavetānāṃ sakṛt sakṛd ante pariṣecanam || 18

18. In like manner water is sprinkled around once only after the performance of those Bali-offerings that are performed in one place.

sati su upasaṃsr̥ṣṭena kāryāḥ || 19 ||

19. [If a seasoning] has been prepared, [the Bali-offering should consist of rice] mixed with that seasoning.

apareṇa-agnim̐ saptama aṣṭamābhyām udag apavargam || 20 ||

20. With the seventh and eighth Mantras [Balis must be offered to Dharma and Adharma] behind the fire, and must be placed the one to the north of the other.

uda dhāna saṃnidhau navamena || 21 ||

21. With the ninth (Mantra a Bali offered to the waters must be placed] near the water-vessel [in which the water for domestic purposes is kept].

The Mantra is, *Adbhyah Svāhā*, “to the Waters Svāhā”.

madhye- ‘agārasya daśama ekādaśābhyām prāg apavargam || 22 ||

22. With the tenth and eleventh (Mantras, Balis, offered to the herbs and trees and to Rakṣo-deva-gana, must be placed] in the centre of the house, and the one to the east of the other.

The Mantras are, *Oshadhi-vanaspatibhyah Svāhā*, “to the herbs and trees Svāhā”; *Rakṣo-deva-ganebhyah svāhā*, “to the Rākṣasas and the servants of the gods Svāhā.”

uttara pūrvadeśe- ‘agārasya-uttaraiś caturbhiḥ || 23 ||

23. With the following four (Mantras, Balis must be placed] in the north-eastern part of the house [and the one to the east of the other].

These four Balis are sacred to the Grahas, to the Avasānas, to the Avasānapatis, and to all sentient beings.

Praśna 2. Paṭala 2. Khaṇḍa 4.

śayyā deśe kāma liṅgena || 1 ||

1. Near the bed [a Bali must be offered] with [a Mantra] addressed to Kāma Deva.

dehalyām antarikṣa liṅgena || 2 ||

2. On the door-sill [a Bali must be placed] with [a Mantra] addressed to

Antarikṣa [the air].

uttareṇa-apidhānyām || 3 ||

3. With [the Mantra] that follows [in the Upanishad, he offers a Bali] near the door.

Others explain *apidhāna*, “the panels of the door,” to mean the bolt of the door. — Haradatta. The offering is made to *Nāma*, the name, or essence of things.’

uttarair brahma sadane || 4 ||

4. With the following [ten Mantras, addressed to Earth, Air, Heaven, Sun, Moon, the Constellations, Indra, Bṛhaspati, Prajapati, and Brahman, he offers ten Balis, each following one to the east of the preceding one], in [the part of the house called] the seat of Brahman.

Haradatta gives two explanations of the word *Brahma-sadana*, ‘the seat of Brahman.’ According to some, it is an architectural term, designating the centre of the house; according to others, it denotes the place where, at the time of the burnt-oblations, the Brahman or superintending priest is seated, ie. a spot to the south of the sacred fire.

dakṣiṇataḥ pitr liṅgena prācīna āvīty avācīna pāṇiḥ kuryāt || 5 ||

5. He shall offer to the south [of the Balis offered before, a Bali] with a Mantra addressed to the Manes; his sacrificial cord shall be suspended over the right shoulder, and the [palm of his right hand shall be turned upwards and] inclined to the right.

Balis and water for the Manes are placed or poured into the palm of the hand and thrown out between the thumb and forefinger. That part of the palm is, therefore, sometimes called ‘the tīrtha sacred to the Manes.’ See *Manu* 2:39.

raudra uttaro yathā devatābhyaḥ || 6 ||

6. To the north [of the Bali given to the Manes, a Bali shall be offered] to Rudra, in the same manner as to the [other] gods.

‘That is to say, the sacrificial cord shall not be suspended over the right shoulder, nor shall the Bali be thrown out between the thumb and forefinger.’ — Haradatta.

tayor nānā pariṣecanaṃ dharma bhedaṭ || 7 ||

7. The sprinkling with water [which precedes and follows the oblation] of these two [Balis, takes place] separately, on account of the difference of the rule [for each case].

In sprinkling around an offering to the gods, the sacrificer turns his right hand towards the oblation and pours out the water, beginning in the south and ending, in the east. In sprinkling around an offering to the Manes, exactly the opposite order is to be followed.

naktam eva-uttamena vaihāyasam || 8 ||

8. At night only he shall offer [the Bali to the elementals] throwing it into the air and reciting the last [Mantra].

At night, i. e. before the evening meal. The Mantra is, ‘To those beings which, being servants of Vituda, roam about day and night, desiring a Bali-offering, I offer this Bali, desirous of prosperity]. May the Lord of prosperity grant me prosperity, Svāhā.’ Haradatta adds, that according to another commentator, no other Bali but this is to be offered in the evening, and that some modify the Mantra for each occasion, offering the Bali in the morning to ‘the Bhūtas that roam about during the day,’ and in the evening ‘to the night-walkers. Compare for the whole section Manu 3:90-92; Yajñ. 1:102-104.

ya etān avyagro yathā upadeśam kurute nityaḥ svargaḥ puṣṭiś ca || 9 ||

9. He who devoutly offers these [above-described Balis and Homas], according to the rules, [obtains] eternal bliss in heaven and prosperity.

agram ca deyam || 10 ||

10. And [after the Balis have been performed, a portion of the food] must first be given as alms. (Manu 3:94 seq.)

Hospitality

atithīn eva-agre bhojayet || 11 ||

11. One shall feed guests first, (Manu 3:115; Yajñ. 1. 105.)

bālān vṛddhān roga sambandhān strīś ca-antarvatnīḥ || 12 ||

12. And infants, old or sick people, female [relations, and] pregnant women. (Manu 3:114; Yajñ. 1.105.)

kāle svāmināv annārthinam na pratyā cakṣyātām || 13 ||

13. The master [of the house] and his wife shall not refuse one who asks for food at the time [when the Vaiśvadeva offering has been performed].

abhāve bhūmir udakam tṛṇāni kalyāṇī vāg iti | etāni vai sato- ‘agāre na kṣīyante kadācana-iti || 14 ||

2:2:4:14. If there is no food; [then] earth, water, grass, and a kind word, indeed, never fail in the house of a good person. Thus [say those who know the law]. (Manu 3:101; Yajñ. I:107.)

In the event of there being no food in the house then the minimum that should be offered to guests is a grass-mat to sit upon, water to drink and kind words.

evam vṛttāv ananta lokau bhavataḥ || 15 ||

15. Endless realms are the reward [of those householders and wives] who

act thus.

brāhmaṇāya-anadhīyānāya-āsanam udakam annam iti deyam | na pratyuttiṣṭhet || 16 ||

16. To a Brāhmaṇa who has not studied the Veda, a seat, water, and food must be given. But [the giver] shall not rise [to show him respect]. (Manu 3:99)

abhivādanāya-eva-uttiṣṭhed abhivādyaś cet || 17 ||

17. But if [such a person] is worthy of a salutation [for other reasons], he shall rise to salute him.

rājanya vaiśyau ca || 18 ||

18. Nor [shall a Brāhmaṇa rise to receive] a Kshatriya or Vaishya [though they may be learned]. (Manu 3:110-112; Yajñ. I:107)

śūdrām abhyāgataṃ karmaṇi niyuñjyāt | atha-asmai dadyāt || 19 ||

19. If a śūdra comes as a guest to a Brāhmaṇa, he shall give him some work to do. He may feed him, after [that has been done]. (Manu loc. cit.)

A small token work is prescribed such as fetch water, chop some wood, sweep a path, set the table, etc.

dāsā vā rāja kulād āhr̥tya-atithivat-śūdrām pūjayeyuḥ || 20 ||

20. Or the servants [of the Brāhmaṇa householder] shall fetch [rice] from the royal stores, and honour the śūdra as a guest.

nityam uttaram vāsaḥ kāryam || 21 ||

21. [A householder] must always wear his garment over [his left shoulder and under his right arm].

api vā sūtram eva- upavītārthe || 22 ||

22. Or he may use a cord only, slung over his left shoulder and passed under his right arm, instead of the garment.

These 2 sūtras indicate that the wearing of the sacred thread (yajñopavītam) was optional in the time of Apastamba and originally was used as a substitute for the actual garment (anga-vastra).

yatra bhujiyate tat samūhya nirhr̥tya- avokṣya taṃ deśam amatrebhyo lepān samkṛṣya-adbhiḥ samsr̥jya-uttarataḥ śucau deśe rudrāya ninayet | evaṃ vāstu śivam bhavati || 23 ||

23. One shall sweep together [the crumbs] on the place where one has eaten, and take them away. One shall sprinkle water on that place with the

palm downwards, and remove the remnants [of food from the cooking-vessels with a spoon], wash them with water, and take their contents to a clean place to the north [of the house, offering them] to Rudra. In this manner the house will become prosperous.

brāhmaṇa ācāryaḥ smaryate tu || 24 ||

24. It is declared in the Smṛtis that a Brāhmaṇa alone should be chosen as teacher [or spiritual guide].

The reference in the context is to Vedic study.

Manu 2:241, 242. From here down to 2:3:6:2 Apastamba again treats of the duties of students and teachers, a subject which appears to have in his eyes a greater importance than any other. The rules given now apply chiefly to householders. It would seem that they have been inserted in this particular place, because the reception of a former teacher is to be described 2:3:5:4 - 11 and that of a 'learned guest' 2:3:6:3 seq.

āpadi brāhmaṇena rājanye vaiśye vā-adhyayanam || 25 ||

25. In exceptional circumstances a Brāhmaṇa may study under a Kṣatriya or Vaiśya.

anugamanam ca paścāt || 26 ||

26. And [during his discipleship] he must walk behind [such a teacher].

tata ūrdhvaṁ brāhmaṇa eva-agre gatau syāt || 27 ||

27. Afterwards the Brāhmaṇa shall take precedence before [his Kṣatriya or Vaiśya teacher].

Praśna 2. Paṭala 2. Khaṇḍa 5.

sarva vidyānām apy upaniṣadām upākṛtya-anadhyayanaṁ tad ahaḥ || 1 ||

1. On the day on which, beginning the study of the whole sacred science, the Upaniṣads [and the rest, he performs the Upākarma in the morning], he shall not study [at night].

This rule refers to the Upākarma, to be performed yearly by householders. Nowadays, too, the custom is observed, and the whole Brahminical community change their yajñopavitas or sacrificial cords on this occasion in the month of Śrāvana. The adherents of the various śākhās of the Vedas, however, perform the ceremony on different days. According to Haradatta, the Upaniṣads are named, in order to show that they are of the highest importance. See also Satapatha-Brāhmaṇa 10:3:5:12.

adhītya ca-avikramaṇaṁ sadyaḥ || 2 ||

2. And he shall not leave his teacher immediately after completing the

study.

Others consider that this Sūtra refers to the annual Upakarma of the householder. In that case the translation would be, ‘And after having performed the Upakarma,’ etc. Probably Apastamba means to give a general rule, applicable both to householders and to students who have returned home.

*yadi tvareta guroḥ samīkṣāyāṃ svādhyāyam adhītya kāmam gacchet |
evam ubhayoḥ śivam bhavati || 3 ||*

3. If he is in a hurry to go, he shall perform the daily recitation of the Veda in the presence of his teacher, and then go at his pleasure. In this manner good fortune will attend both of them.

*samāvṛttam ced ācāryo- ‘abhyāgacchet tam abhimukho- ‘ abhyāgamyā
tasya- upasaṃgrhya na bībhatsamāna udakam upaspr̥śet puraskṛtya-
upasthāpya yathā upadeśam pūjayet || 4 ||*

4. If the [former] teacher visits him after he has returned home, he shall go out to meet him, and touch his [feet], without washing afterwards showing disgust. He shall let him enter the house first, and then fetch [the materials necessary for a hospitable reception], and honour him according to the rule.

Though he may suspect that the teacher had been defiled by the touch of a Caṇḍāla or the like, still he shall not show disgust nor wash himself.’ — Haradatta.

Regarding the rule of receiving guests, see below, 2:4, 8, 6 seq.

*āsane śayane bhakṣye bhojye vāsasi vā saṃnihite nihīnatara vṛttiḥ syāt
|| 5 ||*

5. If [his former teacher is] present, he himself shall use a seat, a bed, food, and garments inferior to, and lower [than those offered to the teacher].

tiṣṭhan savyena pāṇinā- anugṛhya-ācāryam ācamayet || 6 ||

6. Standing [slightly bent], one shall place the left hand [under the water-vessel, and bending with his other hand its mouth downwards], he shall offer to his teacher water for sipping.

According to Haradatta, the repetition of the word ācāryam, ‘the teacher,’ in this Sūtra, indicates that the rule holds good not only when the teacher comes as a guest to his former student, but on every occasion when he receives water for sipping.

anyam vā samudetam || 7 ||

7. And [he shall offer water for sipping in this manner] to other guests also who possess all [good qualities] together.

He is called *samudeta*, “possessed of all [good qualities] together,” who is endowed with [good] birth, disposition, behaviour, [great] learning, and a [venerable] age.’ — Haradatta.

sthāna āsana caṅkramaṇa smiteṣv anucikīrṣan || 8 ||

8. He shall follow [his teacher] in rising, sitting, walking about, and smiling.

In other words he shall do these acts only after his teacher has done them.

saṁnihite mūtrā purīṣa vāta karma-uccair bhāṣā hāsa ṣṭhevana danta skavana niḥśṛṅkhaṇa bhrukṣepaṇa tālana niṣṭhyāni-iti || 9 ||

9. In the presence [of the teacher] one shall not defecate, fart, speak aloud, laugh, spit, clean the teeth, blow the nose, frown, clap hands, nor snap fingers.

dāre prajāyāṃ ca-upasparśana bhāṣā visrambha pūrvāḥ parivarjayet || 10 ||

10. Nor shall one tenderly embrace or address caressing words to his spouse or children.

vākyena vākyasya pratīghātam ācāryasya varjayet || 11 ||

11. One shall not contradict what the teacher says.

Contradict out of insolence or cheek, but if there are inconsistencies in the teaching one may make these known and seek clarification.

śreyasāṃ ca || 12 ||

12. Nor those that are one's superiors.

sarva bhūta parīvāda ākrośāṃś ca || 13 ||

13. [One shall not] blame or deprecate any sentient being.

Haradatta states that 'deprecating' is forbidden here once more in order that it should be particularly avoided.

vidyayā ca vidyānām || 14 ||

14. [One shall not revile one branch of] sacred learning by [invidiously comparing it with] another.

For example, one shall not say, "The Rig Veda is sweet to the ear, the other Vedas grate on the ear," or "the Taittiriya Veda is a śākha consisting of leavings," or "the Brāhmaṇa proclaimed by Yajñavalkya is of modern origin." — Haradatta. "The second sentence refers to the story that Yajñavalkya vomited the Black Yajur Veda, and his fellow-students, becoming partridges, picked it up. Regarding the third sentence, see Vārttika on Pāṇini 4, 3, 105,

yayā vidyayā na viroceta punar ācāryam upetya niyamena sādhayet || 15 ||

15. If one does not achieve perfection in a [branch of] the Veda [which he studied formerly], he shall again go to the [same] teacher and master it,

observing the [same] rules as [during his first studentship].

upākaraṇād ā-utsarjanādadhyāpayitur niyamah | loma saṁharaṇam māṁsam śrāddham maithunam iti ca varjayet || 16 ||

16. The restrictions [to be kept] by the teacher from the beginning of the course of [annual] teaching [*upākarma*] to its end [*utsarjana* – vide 1:3:9:2] are: to avoid cutting the hair on the body, partaking of meat or of food-offerings to the Manes, and sex.

These things can be done again once the course has ended under the full-moon of Pausa — about 5 months.

ṛtve vā jāyām || 17 ||

17. Or [he may have sex] with his wife at the proper season.

yathā āgamaṁ śiṣyebhyo vidyā saṁpradāne niyameṣu ca yuktaḥ syāt | evaṁ vartamānaḥ pūrva aparān saṁbandhān ātmānaṁ ca kṣeme yunakti || 18 ||

18. He shall be attentive in instructing his students in the sacred knowledge, in such a manner that they master it, and in observing the restrictions [imposed upon householders during their teaching]. He who acts thus, gains heavenly bliss for himself, his descendants and ancestors.

manasā vācā prāṇena cakṣuṣā śrotreṇa tvak śiśna udara ārambhanaṇa anāsrāvān parivṛñjāno- ‘amṛtatvāya kalpate || 19 ||

19. He who entirely avoids with mind, word, nose, eye, and ear the sensual objects [such as are] enjoyed by the touch, the organ, or the stomach, gains immortality.

Praśna 2. Paṭala 3. Khaṇḍa 6.

jāti ācāra saṁśaye dharma artham āgatam agnim upasamādhāya jātīm ācāram ca pṛcchet || 1 ||

1. If any doubts arise regarding the caste and conduct of a person who has come in order to fulfil his duty [of learning the Veda], he (the teacher) shall kindle a fire [with the ceremonies prescribed for kindling the sacrificial fire] and ask [the prospective student] about his caste and conduct.

The person desirous to study addresses his teacher elect with the following mantra:—*Bhagavan maitreṇa cakṣuṣā paśya śivena manasānugrhaṇa prasīda mām adhyāpaya*, ‘venerable Sir, look on me with a friendly eye, receive me with a favourable mind, be kind and teach me.’ The teacher elect then asks:—*Kim gotro ‘si saumya, kim-ācāraḥ*, ‘friend, of what family are you? what is your mode of conduct?

*sādhutām cet pratijānīte- ‘agnir upadraṣṭā vāyur upaśrotā-ādityo-
‘anukhyātā sādhutām pratijānīte sādhu-asmā astu vitatha eṣa enasa
ity uktvā śāstuṃ pratipadyeta || 2 ||*

2. If he declares himself to be [of] good [family and conduct, the teacher elect] shall say, ‘Agni who sees, Vāyu who hears, Aditya who brings to light, vouch for his goodness; may it be well with this person! He is free from blame.’ Then he shall begin to teach him.

agnir iva jvalann atithir abhyāgacchati || 3 ||

3. A guest comes to the house resembling a burning fire.

The object of this Sūtra is to show the absolute necessity of feeding a guest. For, if offended, he might burn the house with the flames of his anger.

dharmena vedānām eka ekām śākhām adhītya śrotriyo bhavati || 4 ||

4. A śrotriya is considered to be one who, observing the law [of studentship], has learned one complete recension of the Veda.

The object of this Sūtra is to complete the definition of the term ‘guest’ to be given in the following Sūtra. The literal sense of Apastamba’s words is, ‘He who, observing the law, has studied one recension of each [of the four] Vedas, becomes a śrotriya.’ Haradatta says this definition would be contrary to the current acceptance of the term. That argument proves, however, nothing for Apastamba’s times.

*sva dharma yuktaṃ kuṭumbinam abhyāgacchati dharma puraskāro na-
anya prayojanaḥ so- ‘atithir bhavati || 5 ||*

5. A guest (*atithi*) is one who, approaches a householder solely for the fulfilment of his religious duties (Dharma), and with no other purpose. (Manu 3:102, 103; Yajñ. 1:111.)

tasya pūjāyām śāntiḥ svargaś ca || 6 ||

6. The reward for honouring [such a guest] is immunity from misfortunes, and heavenly bliss. (Yajñ. 1.109. Manu 3:101.)

*tam abhimukho- ‘abhyāgamyā yathā vayah sametya tasya-āsanam
āhārayet || 7 ||*

7. One shall go out to meet such [a guest], honour him according to his age [by the formulas of salutation prescribed], and cause a seat to be given to him.

śakti viṣaye na-abahu pādām āsanam bhavati-ity eke || 8 ||

8. Some declare that, if possible, the seat should have many legs.

Haradatta states that this is also Apastamba’s opinion.

tasya pādau prakṣālayet | śūdra mithunāv ity eke || 9 ||

9. The [householder himself] shall wash the feet of that [guest]; according to some, two śūdras shall do it.

anyataro- 'abhiṣecane syāt || 10 ||

10. One of them shall be employed in pouring water [over the guest, the other in washing his feet].

tasya-udakam āhārayen mṛnmayena-ity eke || 11 ||

11. Some declare that the water for the [guest] shall be brought in an earthen vessel.

According to Haradatta, Apastamba is of opinion that it should be brought in a jar made of metal.

na-udakam ācārayed(āhārayed?) asamāvṛttaḥ || 12 ||

12. But water should not be fetched for [a guest] who has not yet completed his studies.

It is unnecessary to offer water for washing the feet to a student.

adhyayana sāmṣṛttiś ca-atra-adhikā || 13 ||

13. In case a [student comes, the host] shall chant the Veda [together with him] for a longer time [than with other guests].

sāntvayitvā tarpayed rasair bhakṣyair adbhīr avarārdhyena-iti || 14 ||

14. He shall converse kindly [with his guest], and please him with milk or other [drinks], with eatables, or at least with water.

āvasatham dadyād upari śayyām upastaraṇam upadhānam sa avastaraṇam abhyañjanam ca-iti || 15 ||

15. He shall offer to his guest a room, a bed, a mattress, a pillow with a cover, and ointment, and what else [may be necessary].

‘Ointment, ie. oil or clarified butter for anointing the feet.’ — Haradatta. Manu 3:107.

anna saṃskartāram āhūya vrīhīn yavān vā tad arthān nirvapet || 16 ||

16. [If dinner has already been finished before the arrival of the guest], he shall call his cook and give him rice or wheat for [preparing a fresh meal for] the guest. (Manu 3:108.)

uddhṛtāny annāny avekṣeta-idaṃ bhūyā3 idā3m iti || 17 ||

17. [If dinner is ready when the guest arrives], he himself shall serve out the food and look at it, saying [to himself], ‘Is this [portion] greater, or

this?’

bhūya uddhara-ity eva brūyāt || 18 ||

18. He shall say, ‘Take out a larger [portion for the guest].’

*dviṣan dviṣato vā na-annam aśnīyād doṣeṇa vā mīmāṃsamānasya
mīmāṃsitasya vā || 19 ||*

19. A guest who is at enmity [with his host] shall not eat his food, nor [shall he eat the food of a host] who hates him or accuses him of a crime, or of one who is suspected of a crime. (Manu 4, 213; Yajñ. 1. 162.)

pāpmānaṃ hi sa tasya bhakṣayati-iti vijñāyate || 20 ||

20. For it is declared in the Veda that he [who eats the food of such a person] eats his guilt.

Praśna 2. Paṭala 3. Khaṇḍa 7.

sa eṣa prājāpatyaḥ kuṭumbino yajño nitya pratataḥ || 1 ||

1. This reception of guests is an everlasting [śrauta] sacrifice offered by the householder to Prajāpati.

‘Prajāpatya may mean either “created by Prajāpati” or sacred to “Prajāpati.” — Haradatta.

*yo- ‘atithīnām agniḥ sa āhavanīyo yaḥ kuṭumbe sa gārhapatyō yasmin
pacyate so- ‘anvāhāryapacanaḥ || 2 ||*

2. The fire in the stomach of the guest [represents] the Ahavanīya, [the sacred fire] in the house of the host represents the Gārhapatya, the fire at which the food for the guest is cooked [represents] the fire used for cooking the sacrificial viands [the Dakṣināgni].

In the first Sūtra the reception of guests had been compared to an everlasting Vedic sacrifice. This analogy is traced further in detail in this Sūtra. One of the chief characteristics of a Vedic sacrifice is the vitāna or the use of three sacred fires; Hence Apastamba shows that three fires also are used in offering hospitality to guests.

*ūrjaṃ puṣṭiṃ prajāṃ paśūn iṣṭā pūrtam iti grhāṇām aśnāti yaḥ pūrvo-
‘atithēr aśnāti || 3 ||*

3. One who eats before the guests consumes the food, the prosperity, the children, the cattle, the merit which his family acquired by sacrifices and charitable works.

*paya upasecanam annam agniṣṭoma saṃmitaṃ sarpiṣā-ukthya saṃmitaṃ
madhunā-atirātra saṃmitaṃ māṃsena dvādaśa aha saṃmitam udakena*

prajā vṛddhir āyusāś ca || 4

4. Food [offered to guests] which is mixed with milk procures the reward of an Agniṣṭoma-sacrifice, food mixed with clarified butter procures the reward of an Ukthya, food mixed with honey the reward of an Atirātra, food accompanied by meat the reward of a Dvādaśa, [food and] water numerous offspring and long life.

Regarding the Agniṣṭoma and the other sacrifices mentioned, see Aitareya Brāhmaṇa 111:8; 4:1:4.

priyā apriyāś ca-atithayaḥ svargaṃ lokaṃ gamayanti-iti vijñāyate || 5 ||

5. It is declared in the Veda, ‘Both welcome and unwelcome guests procure heaven [for their host].’

sa yat prātar madhyamādye sāyam iti dadāti savanāny eva tāni bhavanti || 6 ||

6. When he gives food in the morning, at noon, and in the evening, [these gifts] are the Savanas [of that sacrifice offered to Prajāpati].

The morning, midday, and evening offerings offered at the great Vedic sacrifices are called Savanas. The object of this Sūtra is to prescribe the hospitable reception of guests at all times of the day, and to further describe the similarity of a guest-offering to a Vedic sacrifice.

yad anutiṣṭhaty udavasyaty eva tat || 7 ||

7. When he rises after his guest has risen [to depart], that act represents the Udavāsānīya- iṣṭi [of a Vedic sacrifice].

Regarding the Udavāsānīya iṣṭi, see Aitareya Brāhmaṇa 8:5. It is the ‘concluding iṣṭi.’

yat sāntvayatati sā dakṣiṇā praśamsā || 8 ||

8. When he addresses [the guest] kindly, that kind address [represents] the Dakṣiṇa.

Dakṣiṇa is the gratuity given to priests who officiate at a sacrifice.

yat saṃsādhayati te viṣṇu kramāḥ || 9 ||

9. When he follows [his departing guest, his steps represent] the steps of Vishnu.

‘The steps of Vishnu’ are three steps which the sacrificer has to make between the Veda and the āhavanīya-fire.

yad upāvartate so- ‘avabhṛthaḥ || 10 ||

10. When he returns [after having accompanied his guest], that [act represents] the Avabhṛtha, [the final bath performed after the completion of

a sacrifice.)

iti hi brāhmaṇam || 11 ||

11. Thus [a Brāhmaṇa shall treat] a Brāhmaṇa, [and a Kshatriya and a Vaishya their caste-fellows.]

rājānam ced atithir abhyāgacchet-śreyasīm asmai pūjām ātmanaḥ kārayet || 12 ||

12. If a guest comes to a king, he shall make [his Purohita] honour him more than himself.

‘A guest,’ ie. such a one as described above, 2:3, 6, 4 and 5

āhita agniṃ ced atithir abhyāgacchet svayam enam abhyudetya brūyāt | vrātya kva-avātsīr iti | vrātya udakam iti | vrātya tarpayaṃs tv iti || 13 ||

13. If a guest comes to an Agnihotrin, he himself shall go to meet him and say to him:—‘O faithful fulfiller of vows, where did you stay [last night] ? ‘[Then he offers water, saying]:—”O faithful fulfiller of vows, here is water”. [Next he offers milk or the like, saying]:—”O faithful fulfiller of vows, may [these fluids] refresh [you]”.

An Agnihotrin is a Brāhmaṇa who offers certain daily burnt offerings called Agnihotra. The translation of the last clause renders *tarpayantu*, the reading of the Atharva Veda.

purā-agnihotrasya homād upāṃśu japet | vrātya yathā te manas tathā- astu-iti | vrātya yathā te vaśas tathā- astu-iti | vrātya yathā te priyaṃ tathā- astu-iti | vrātya yathā te nikāmas tathā- astu-iti || 14 ||

14. [If the guest stays at the time of the Agnihotra, he shall make him sit down to the north of the fire and] murmur in a low voice, before offering the oblations:—”O faithful fulfiller of vows, may it be as your heart desires;” “O faithful fulfiller of vows, may it be as your will is;” “O faithful fulfiller of vows, may it be as your wish is;” “O faithful fulfiller of the] vows, may it be as your desire is.”

According to some, all these sentences must be pronounced; according to Haradatta, one only, which may be selected optionally.

yasya- uddhṛteṣv ahuteṣv agniṣv atithir abhyāgacchet svayam enam abhyudetya brūyāt vrātya atisṛja hoṣyāmi | ity atisṛṣṭena hotavyam | anatisṛṣṭas cej- juhuyād doṣaṃ brāhmaṇam āha || 15 ||

15. If a guest comes, after the fires have been placed [on the altar], but before the oblations have been offered, [the host] himself shall approach him and say to him:— O faithful fulfiller of vows, give me permission; I

wish to sacrifice.’ Then he shall sacrifice, after having received permission. A Brāhmaṇa text declares that he commits a sin if he sacrifices without permission.

Haradatta states that the Brāhmaṇa mentioned in the text is the Atharvana Brāhmaṇa see Atharva Veda 15:11 - 12.

*eka rātram ced atithīn vāsayet pāṛthivāṃl lokān abhijayati dvitīyayā-
antarikṣyāṃs tritīyayā divyāṃś caturthyā parāvato lokān aparimitābhir
aparimitāṃl lokān abhijayati-iti vijñāyate || 16 ||*

16. One who entertains guests for one night obtains earthly happiness, a second night gains the middle air, a third heavenly bliss, a fourth the world of unsurpassable bliss; many nights procure endless worlds. That has been declared in the Veda.

*asamudetaś ced atithir bruvāṇa āgacched āsanam udakam annaṃ
śrotīyāya dadāmi-ity eva dadyāt | evam asya samṛddhaṃ bhavati || 17
||*

17. If an unlearned person who pretends to be [worthy of the appellation] ‘guest’ approaches, one shall offer a seat, water, and food, [thinking] “I give it to a learned Brāhmaṇa.’ Thus [the merit] of his [gift] becomes [as] great [as if a learned Brāhmaṇa had received it].

This illustrates the power of one’s mental attitude and resolve.

Praśna 2. Paṭala 4. Khaṇḍa 8.

*yena kṛta āvasathaḥ syād atithir na taṃ pratyuttiṣṭhet pratyavarohed vā
purastāt-ced abhivāditaḥ || 1 ||*

1. On the second and following days of the guest’s stay, the host shall not rise or descend.

If the guest is staying for a few days then formalities need to be observed only on the first day and not thereafter — the guest is treated as any other member of the household.

śeṣabhojī-atithīnāṃ syāt || 2 ||

2. One shall eat after the guests. (Manu 3:117; Yajñ. 1.105.)

na rasān grhe bhuñjīta-anavaśeṣam atithibhyaḥ || 3 ||

3. One shall not consume all the flavoured liquids in the house, so as to leave nothing for guests.

Flavoured liquids, ie. milk, whey, lassi, juices etc.

na-ātma artham abhirūpam annaṃ pācayet || 4 ||

4. One shall not have sweets prepared for his own sake. (Manu 3:106.)

Madhuparka

Madhuparka is a procedure for formally welcoming certain types of distinguished visitors

go madhu parka arho veda adhyāyaḥ || 5 ||

5. [A guest] who can repeat the [whole] Veda [together with the supplementary books] is worthy to receive a cow and the Madhuparka, (Manu 3:119 and 120; Yajñ 1:110.)

A guest is also called *goghna*, ‘cow-killer,’ because formerly a cow used to be killed on the arrival of a distinguished guest. The rite is described by Aśvalāyana Gṛhya-sūtra 1:24, 31-33.

ācārya ṛtvik snātako rājā vā dharma yuktaḥ || 6 ||

6. [And also] the teacher, an officiating priest, a Snātaka, and a just king [though not learned in the Veda].

Nowadays the only time Madhuparka is offered is at the time of marriage to the son-in-law (who is supposed to be a snātaka i.e. vedic graduate). In lieu of the cow a coconut is offered which he rolls away with a request not to kill the cow for him but to let it roam about and eat grass and drink water.

ācāryāya-ṛtvije śvaśurāya rājña iti parisamvatsarād upatiṣṭhadbhyo gaur madhu parkaś ca || 7 ||

7. A cow and the Madhuparka [shall be offered] to the teacher, to an officiating priest, to a father-in-law, and to a king, if they come after a year has elapsed [since their former visit].

dadhi madhu saṃsṛṣṭam madhu parkaḥ payo vā madhu saṃsṛṣṭam || 8 ||

8. The Madhuparka shall consist of curds mixed with honey, or of milk mixed with honey. (Aśvalāyana Gṛhya sūtra 1:24, 5 and 6.)

abhāva udakam || 9 ||

9. In the absence [of these substances] water [mixed with honey may be used].

ṣaḍaṅgo vedaḥ || 10 ||

10. The Veda has six Aṅgas [auxiliary works].

This Sūtra explains the term, *vedādhyāya* ‘[a guest] who can repeat the [whole]

Veda,' which occurs above, Sūtra 5. - Haradatta.

chandaḥ kalpo vyākaraṇaṃ jyotiṣaṃ niruktaṃ śikṣā chando vicitir iti || 11 ||

11. [The six auxiliary works are] the Kalpa [teaching the ritual] of the Veda, the treatises on grammar, astronomy, etymology, phonetics, and metrics.

śabda artha ārambhaṇānāṃ tu karmaṇāṃ samāmnāya samāptau veda śabdaḥ || 12 || tatra saṃkhyā vipraṭiṣiddhā |

12. [If any one should contend that] the term Veda [on account of its etymology, implying that which teaches duty or whereby one obtains spiritual merit] applies to the complete collection of [works which contain] rules for rites to be performed on the authority of precepts, [that, consequently, the Kalpa sūtras form part of the Veda, and that thereby] the number [fixed above] for those [Aṅgas] is proved to be wrong,

This Sūtra and the following one are directed against those who consider the Kalpa sūtras to be a part of the Veda, the revealed texts.

aṅgānāṃ tu pradhānair avyapadeśa iti nyāyavit samayaḥ || 13 ||

13. [Then we answer], All those who are learned in Mimāṃsa agree that [the terms Veda, Brāhmaṇa etc., which are applied to] the principal [works], do not include the Aṅgas [the Kalpa sūtras and the rest].

atithiṃ nirākṛtya yatra gate bhojane smaret tato viramya- upoṣya || 14 ||

14. If one recalls at any time during dinner, that one has refused [hospitality to] a guest, he shall at once stop eating and fast for the rest of that day.

Praśna 2. Paṭala 4. Khaṇḍa 9.

śvo bhūteyathā manasaṃ tarpayitvā saṃsādhayet || 1 ||

1. And on the following day [he shall search for him], feast him to his heart's content, and accompany him [on his departure]. (Yajñ. 1.113.)

yānavantam ā yānāt || 2 ||

2. [If the guest] possesses a vehicle, [he shall accompany him] as far as that.

yāvat-na- anujānīyād itaraḥ || 3 ||

3. Any other [guests he must accompany], until permission to return is given.

apratibhāyāṃ sīmno nivarteta || 4 ||

4. If a guest forgets [to give leave to depart], the [host] may return upon reaching the boundary of the village.

sarvān vaiśvadeve bhāginah kurvīta-ā śva cāṇḍālebhyaḥ || 5 ||

5. To all [those who come for food] at [the end of] the Vaiśvadeva he shall give a portion, even to dogs and cāṇḍālas.

na- anarhadbhyo dadyād ity eke || 6 ||

6. Some declare that he shall not give anything to unworthy people [such as Cāṇḍālas].

upetaḥ strīṇām anupetasya ca-ucchiṣṭaṃ varjayet || 7 ||

7. A person who has been initiated shall not eat the leavings of women or of an uninitiated person.

After a long discussion on the object of this Sūtra, Haradatta comes to the conclusion that it is given against the improper custom to dine out of the same vessel with one's wife and uninitiated children, which prevails in some countries.

sarvāṇy udaka pūrvāṇi dānāni || 8 ||

8. All gifts are to be preceded by [pouring out] water.

Consequently a gift of food also. The custom is to pour water, usually with the spoon called Darvi; [Pallī], into the extended palm of the recipient's right hand.

yathā śruti vihāre || 9 ||

9. [But gifts offered to priests] at sacrifices [are to be given] in the manner prescribed by the Veda.

ye nityā bhāktikās teṣām anuparodhena saṃvibhāgo vihitaḥ || 10 ||

10. The division of the food must be made in such a manner that those who receive daily portions [servants & dependants] do not suffer by it.

kāmam ātmānaṃ bhāryāṃ putraṃ vā- uparundhyān na tu-eva dāsa karma karam ||11||

11. At his pleasure, the householder may stint himself, his wife, or his children, but by no means a servant who does his work.

tathā ca-ātmano- 'anuparodhaṃ kuryād yathā karmasv asamarthaḥ syāt || 12 ||

12. And he must not stint himself so much that he becomes unable to perform his duties.

atha-apy udāharanti —

*aṣṭau grāsā muner bhakṣaḥ ṣoḍaśa-aranyavāsinaḥ |
dvātriṃśataṃ gṛhasthasya- aparimitaṃ brahmacāriṇaḥ ||
āhita agnir anaḍvāṃś ca brahmacārī ca te trayah |
aśnanta eva sidhyanti na-eṣāṃ siddhir anaśnatām iti || 13 ||*

13. Now they quote also [the following two verses]:— Eight mouthfuls are the meal of an ascetic, sixteen that of a hermit living in the woods, thirty-two that of a householder, and an unlimited quantity that of a student. An Agnihotrin, a draught-ox, and a student, those three can do their work only if they eat; without eating [much], they cannot do it.’ (Manu 4:28; Yajñ. 3:55.)

Praśna 2. Paṭala 5. Khaṇḍa 10.

*bhikṣaṇe nimittam ācāryo vivāho yajño mātā pitror bubhūrṣā-arhataś ca
niyama vilopaḥ ||*

1. The reasons for [which] begging [is permissible are], [in order to collect the fee for] the teacher, [to celebrate] a wedding, or a śrauta-sacrifice, in order to support one’s parents, and the [impending] interruption of religious ceremonies performed by a worthy man. (Manu 4:251; 11:1 seq.; Yajñ.1.216)

By the term *arhat*, “a worthy person,” a Brāhmaṇa is here designated who has studied the Veda and performs an Agnihotra.

tatra guṇān samīkṣya yathā śakti deyam || 2 ||

2. [The donor] must examine the qualities [of the petitioner] and give according to his means.

indriya prīty arthasya tu bhikṣaṇam animittam | na tad ādriyeta || 3 ||

3. But if persons solicit donations for the sake of sensual gratification, that is improper; one should disregard them.

*svakarma brāhmaṇasya-adhyayanam adhyāpanam yajño yājanam dānam
pratigrahaṇam dāyād yaṃ śiloṇchaḥ || 4 ||*

4. The lawful occupations of a Brāhmaṇa are, studying, teaching, sacrificing for himself, officiating as priest for others, giving alms, receiving alms, inheriting, and gleaning corn in the fields. (Manu 1:88, Yajñ. 1:118.)

anyat-ca- aparigṛhītam || 5 ||

5. And [he may live by taking] other things which belong to nobody.

ie. wild roots and fruits.

etāny eva kṣatriyasya-adhyāpana yājana pratigrahaṇāni-iti parihāpya daṇḍa yuddha adhikāni || 6 ||

6. [The lawful occupations] of a Kshatriya are the same, with the exception of teaching, officiating as priest, and receiving alms. [But] governing and fighting must be added. (Manu 1:89; 10:77, 79; Yajñ. 10:1.118, 119.)

kṣatriyavad vaiśyasya daṇḍa yuddha varjaṃ kṛṣi go rakṣya vāṇijya adhikam || 7 ||

7. [The lawful occupations] of a Vaishya are the same as those of a Kshatriya, with the exception of governing and fighting. [But in his case] agriculture, the breeding of cattle, and trade must be added. (Manu 1:90, 10:78, 79; Yajñ. loc. cit.)

na- ananūcānam ṛtvijaṃ vṛṇīte na paṇamānam || 8 ||

8. He [shall] not choose [for the performance of a śrauta-sacrifice] a priest who is unlearned in the Veda, nor one who haggles [about his fee].

ayājyo- 'anadhīyānaḥ || 9 ||

9. [A priest] shall not officiate for a person unlearned in the Veda.

yuddhe tad yogā yathā upāyam upadiśanti tathā pratipattavyam || 10 ||

10. In war [Kṣatriyas] shall act in such a manner as those order, who are learned in that [art of war].

nyasta āyudha prakīrṇa keśa prāñjali parāṇi āvṛttānām āryā vadhaṃ paricakṣate || 11 ||

11. The āryas forbid the killing [in war] of those who have laid down their arms, of those who [beg for mercy] with loose hair or joined palms, and of fugitives. (Manu 7:91 seq.; Yajñ. 1:325.)

śāstrair adhigatānām indriya daurbalyād vipratipannānām śāstā nirveṣam upadiśed yathā karma yathā uktam || 12 ||

12. The spiritual guide shall order those who, [whilst] participating according to sacred law [in the rights of their caste], have gone astray through the weakness of their senses, to perform penances proportionate to [the greatness of] their sins, according to the precepts [of the Smṛti].

Haradatta explains the words *śāstrair adhigatānām*, 'who whilst participating,

according to the sacred law, [in the rights of their caste,] 'by' who have been sanctified according to the law by the sacraments, such as the Garbha-dhāna, and are entitled [to the rights and occupations of their caste].'

tasya cet-śāstram atipravartheran rajānaṃ gamayet || 13 ||

13. If [such persons] transgress their [ācārya's] order he shall take them before the king.

rājā purohitaṃ dharma artha kuśalam || 14 ||

14. The king shall [send them] to his domestic priest (purohit), who should be learned in the law and the science of governing.

sa brāhmaṇān niyuñjyāt || 15 ||

15. He shall order [them to perform the proper penances if they are] Brahmins.

bala viśeṣeṇa vadha dāsyā varjaṃ niyamair upaśoṣayet || 16 ||

16. He shall reduce them [to reason] by forcible means, excepting corporal punishment and servitude.

Probably this Sūtra is meant to give a general rule, and to exempt Brahmins in every case from corporal punishment and servitude. Manu 8:379-380.

Praśna 2. Paṭala 5. Khaṇḍa 11.

itareṣāṃ varṇānām ā prāṇa viprayogāt samavekṣya teṣāṃ karmāṇi rājā daṇḍam praṇayet || 1 ||

1. In the cases of [men of] other castes, the king, after having tried them, may punish them even by death.

na ca saṃdehe daṇḍam kuryāt || 2 ||

2. And the king shall never punish on [mere] suspicion.

su vicitam vicitā-ā daiva praśnebhyo rājā daṇḍāya pratipadyeta || 3 ||

3. But having carefully investigated [the case] by means of cross-examining [witnesses] and even of ordeals, the king may proceed to punish. [See also below, 2:11:29:6]

evam vṛtto rājā-ubhau lokāv abhijayati || 4 ||

4. A king who acts thus, gains both [this and the next] world.

rājñah panthā brāhmaṇena- asametya || 5 ||

5. The road belongs to the king except if he meets a Brahmin.

Manu 2:139; Yajñ. 1. 117. According to Haradatta this Sūtra is given, though the precedence among the various castes has been already settled, in order to show that common Kṣatriyas must make way for an anointed king.

sametya tu brāhmaṇasya-eva panthāḥ || 6 ||

6. But if he meets a Brahmin, the road belongs to the latter. (Manu 2:138; Yajñ. 1.117.)

yānasya bhāra abhinihitasya-aturasya striyā iti sarvair dātavyaḥ || 7 ||

7. All must make way for a [laden] vehicle, for a person who carries a burden, for a sick person, for a woman and others [such as senior citizens and infants].

varṇa jyāyasām ca-itarair varṇaiḥ || 8 ||

8. And [way must be given], by the other castes, for those men who are superior by caste.

aśiṣṭa patita matta unmattānām ātma svasti ayana arthena sarvair eva dātavyaḥ || 9 ||

9. And for their own welfare everyone must make way for fools, outcasts, drunkards, and madmen.

dharma caryayā jaghanyo varṇaḥ pūrvam pūrvam varṇam āpadyate jāti parivṛttau || 10 ||

10. In successive births people of the lower castes are born in the next higher one, if they have fulfilled their duties. (Manu 10:64, 65; Yajñ. 1:96.)

adharma caryayā pūrvo varṇo jaghanyaṁ jaghanyaṁ varṇam āpadyate jāti parivṛttau || 11 ||

11. In successive births those of the higher castes are born in the next lower one, if they neglect their duties

dharma prajā sampanne dāre na-anyām kurvīta || 12 ||

12. If one has a wife who [is willing and able] to perform [her share of] the religious duties and who bears sons, he shall not take a second. (Manu 9:95; Yajñ. 1:76.)

anyatara abhāve kāryā prāg agnyādheyāt || 13 ||

13. If a wife is deficient in one of these two [qualities], he shall take another, [but] before he kindles the fires [of the Agnihotra]. (Manu 9:80,

81; Yajñ. 1:73.)

ādhāne hi satī karmabhiḥ sambadhyate yeṣām etad aṅgam || 14 ||

14. For a wife who assists at the kindling of the fires, becomes connected with those religious rites of which that [fire-kindling] forms a part.

A wife who assists at the kindling of the fires for any sacrificial rite, becomes connected with that rite like any priest, and in that rite no other woman can take her place. Hence in the case of an Agnihotra, which lasts during the performer's lifetime, or at least as long as he is a householder, the performer cannot take another principal wife after he once has begun his sacrifice. If the wife of an Agnihotrin dies, he must marry again, and also kindle his fires afresh. Manu 5:167, 1 68; Yajñ. 1. 89.

sagotrāya duhitaraṃ na prayacchet || 15 ||

15. He shall not give his daughter to a man belonging to the same Gotra,

The term Gotra means a clan and may be of two kinds, Vaidika for Brāhmaṇas and Laukika, 'worldly,' for others. In the first case it denotes 'persons descended from the same Rishi;' in the second, 'persons distinguished by the same family name, or known to be descended from the same ancestor.' In our days Brāhmaṇas also have Laukika Gotras, which form subdivisions of the very large Vedic Gotras. Manu 3:5; Yajñ.1:33;

mātuś ca yoni sambandhebhyaḥ || 16 ||

16. Nor to one related [within six degrees] on the mother's or [the father's] side.

The term *yoni-sambandha*, 'related [within six degrees],' corresponds to the more common Sapiṇḍa of Manu, Yajñavalkya, and others; see the definitions given below, 2:6:15:2 In Apastamba's terminology Sapiṇḍa has probably a more restricted sense. It seems very doubtful whether Haradatta's explanation of *ca* translated by 'or,' is correct, and whether his interpolation of the fathers ought to be admitted. Probably Sūtra 15 refers to the father's side, and Sūtra 16 to the mother's side.

brāhme vivāhe bandhu śīla śruta arogyāṇi buddhvā prajā sahatva karmabhyaḥ pratipādayet-śakti viṣayeṇa- alaṃkṛtya || 17 ||

17. At the Brahma-marriage, he shall give away [his daughter] for procreation and performing the duties that must be performed together [by a householder], after having investigated [the bridegroom's] family, character, learning, and health, and after having given [to the bride] ornaments according to his ability. (Manu 3:27; Yajñ. 1:58)

ārṣe duhitṛmate mithunau gāvau deyau || 18 ||

18. At the wedding called Arṣa, the bridegroom shall present to the father of the bride a bull and a cow. (Manu 3:29; Yajñ. 1:59).

daive yajña tantra ṛtvije pratipādayet || 19 ||

19. At the wedding called Daiva, [the father] shall give her to an officiating priest, who is performing a śrauta-sacrifice. (Manu 3:28; Yajñ. 1:59)

mithaḥ kāmāt sām̐vartete sa gāndharvaḥ || 20 ||

20. If a maiden and a lover unite themselves through love, that is called the Gāndharva-rite. (Manu 3:32; Yajñ. 1:61)

Praśna 2. Paṭala 6. Khaṇḍa 12.

śakti viṣayeṇa dravyāṇi datvā vaheran sa āsuraḥ || 1 ||

1. If the suitor pays as much money [for his bride] as he can afford, and marries her [afterwards], that [marriage is called] the Asura-rite. (Manu 3:31; Yajñ. 1:61.)

It must be understood that, at this rite, a regular sale of the bride must take place. If a suitor merely gives presents to the bride, that is not an Asura-marriage.

duhitṛmataḥ prothayitvā vaheran sa rākṣasaḥ || 2 ||
(*prothayitvā`āvaheran*)

2. If the [bridegroom and his friends] abduct [the bride] after having overcome [by force] her father [or relations], that is called the Rākṣasa-rite. (Manu 3:33; Yajñ. 1:61.)

Haradatta points out that the other law-books enumerate two additional marriage-rites, the Prajāpatya or Kāya and the Paisāca. But Vasiṣṭha 1:29-35, like Apastamba, gives six rites only.

teṣāṃ traya ādyāḥ praśastāḥ pūrvāḥ pūrvāḥ śreyān || 3 ||

3. The first three amongst these [marriage-rites are considered] praiseworthy; each preceding one better than the one following. (Manu 3:24, 25; Yajñ. 1:58-60.)

yathā yukto vivāhas tathā yuktā prajā bhavati || 4 || (*yathāyukto*)

4. The quality of the offspring is according to the quality of the marriage-rite.

ie. from praiseworthy marriages virtuous children are born, and from blamable marriages bad ones. Manu 3:42.

pāṇi samūḍhaṃ brāhmaṇasya na-aprokṣitam abhitiṣṭhet || 5 ||

5. One shall not step on a spot which has been touched by the hand of a Brāhmaṇa, without having sprinkled it with water.

agnim brāhmaṇam ca-antareṇa na- atikrāmet || 6 ||

6. One shall not pass between a fire and a Brāhmaṇa,

brāhmaṇāṁś ca || 7 ||

7. Nor between Brāhmaṇas.

anujñāpya vā- atikrāmet || 8 ||

8. Or one may pass between them after having received permission to do so.

agnim apaś ca na yugapad- dhārayīta || 9 ||

9. One shall not carry fire and water at the same time.

nānā agnīnāṁ ca saṁnivāpaṁ varjayet || 10 || (sannipātaṁ)

10. One shall not carry fires [burning in] separate [places] to one [spot].

Another commentator says, ‘He shall not throw [brands taken from] one fire into another fire.’ — Haradatta.

pratimukham agnim āhriyamāṇam na-apraṭiṣṭhitaṁ bhūmau pradakṣiṇī kuryāt ||11||

11. If, whilst he walks, fire is being carried towards him, he shall not walk around it with his right hands turned towards it, except after it has been placed on the ground.

The Sūtra implies that under other circumstances he must show this respect to a fire.

prṣṭhataś ca-ātmanaḥ pāṇī na saṁśleṣayet || 12 ||

12. One shall not join one’s hands behind the back.

While standing in company one should keep one’s hands visible — i.e. standing with one’s arms folded is respectful.

svapann abhinimrukto na- āśvān vāg yato rātrim āsīta | śvo bhūta udakam upasprśya vācam visṛjet || 13 ||

13. If the sun sets whilst one’s sleeping, one shall sit up, fasting and silent, for that night. On the following morning one shall bathe and then raise his voice [in prayer]. (Manu 2:220)

svapann abhyudito na- āśvān vāg yato- ‘ahas tiṣṭhet || 14 ||

14. If the sun rises whilst one is asleep, one shall stand during that day fasting and silent.

ā tamitoḥ prāṇam āyacched ity eke || 15 || (ātamitoḥ)

15. Some declare that he shall restrain his breath (*prāṇāyāma*) until he is

tired.

svapnaṃ vā pāpakaṃ dr̥ṣṭvā || 16 ||

16. And [he shall restrain his breath until he is tired] if he has had a bad-dream,

arthaṃ vā siṣādhayīṣan || 17 ||

17. Or if he desires to accomplish some object,

niyama atikrame ca-anyasmin || 18 ||

18. Or if he has transgressed some other rule. (Manu 11:200.)

doṣa phala saṃśaye na tat kartavyam || 19 ||

19. [If one is] doubtful [whether] the result [of an action will be negative or positive], one shall not do it.

evam adhyāya anadhyāye || 20 ||

20. [One shall follow] the same principle [if one is in doubt whether one ought] to study or not.

na saṃśaye pratyakṣavad brūyāt || 21 ||

21. One shall not talk of a doubtful matter as if it were clear.

See above, 1:11, 32, 22.

abhinimrukta abhyudita kunakhi śyāvadāgradidhiṣu didhiṣūpati paryāhita parīṣṭa parivitta parivinna parivividāneṣu ca-uttara uttarasminn aśuci kara nirveṣo garīyān garīyān || 22 ||

22. In the case of a person who slept at sunset, of one who slept at sunrise, of one who has discoloured nails or teeth, of one who married a younger sister before the elder one was married, of one who married an elder sister whose younger sister had been married already, [of a younger brother who has kindled the sacred Gṛhya-fire before his elder brother,] of one whose younger brother has kindled the sacred fire first, [of a younger brother who offers a Soma-sacrifice before his elder brother,] of an elder brother whose younger brother offered a Soma sacrifice first, of an elder brother who marries or receives his portion of the inheritance after his younger brother, and of a younger brother who takes a wife or receives his portion of the inheritance before his elder brother, — penances ordained for misdemeanours causing impurity, a heavier one for each succeeding case, must be performed.

These sinners are enumerated in nearly the same order in Taittiriya-Brāhmaṇa 3:2,

8:11 and 12, and Ap. śrauta-sūtra 9:12, 11. See also Manu 11:44-49. Regarding the crimes causing impurity, see above, 1:7,;21:12 - 19.

tat-ca liṅgaṃ caritvā- uddhāryam ity eke || 23 ||

23. Some declare, that after having performed that penance, one shall remove its cause.

Its cause, ie. the black nails, etc. According to another Smṛti, one shall not put away a wife or extinguish a fire, for the taking or kindling of which the penance had to be performed.' - Haradatta. But see Vasiṣṭha 20:7 seq.

Praśna 2. Paṭala 6. Khaṇḍa 13.

savarṇāpūrva śāstra vihitāyāṃ yatha rtu gacchataḥ putrās teṣāṃ karmabhiḥ sambandhaḥ || 1 ||

1. Sons begotten by a man who has sex in the proper season with a woman of equal caste, who has not been married to another man, and who has been married legally, have a right to [follow] the occupations [of their castes],

‘śāstra-vihita [translated by “who has been married to him legally”] means either married according to the rites prescribed in the śāstras,” or “possessed of the qualities [which have been described] by [the rule of] the Shastras, He shall not give his daughter to a man of the same Gotra,” and in similar [passages]. - Haradatta.

dāyena-avyatikramaś ca-ubhayoḥ || 2 ||

2. And to [inherit the] estate,

pūrvavatāyāṃ asaṃskṛtāyāṃ varṇa antare ca maithune doṣaḥ || 3 ||

3. Having sex with one who has been previously married to another, with one who is not legally married, and with one who is of a different caste constitutes an offence on both their parts.

tatra-apī doṣavān putra eva || 4 ||

4. Off-spring of such a union is blameworthy.

In that their ability to inherit is obstructed.

utpādayituḥ putra iti hi brāhmaṇam || 5 ||

5. A Brāhmaṇa text declares that the child belongs to the begetter.

(See also Manu 9:32 seq., where the same difference of opinion occurs.)

6. atha-apy udāharanti —

(ś) idānīm eva-ahaṃ janaka strīṇām īrṣyāmi no purā |

yadā yamasya sādane janayituḥ putram abruvan |
6b (ś) reto dhāḥ putraṃ nayati paretya yama sādane |
tasmād bhāryāṃ rakṣanti bibhyantaḥ para retasaḥ |
6c (ś) apramattā rakṣatha tantum etaṃ mā vaḥ kṣetre parabījāni
vāpsuḥ | janayituḥ putro bhavati sāṃparāye moghaṃ vettā kurute
tantum etaṃ iti |

6. Now they quote also [the following Gātha from the Veda]:—'[Having considered myself] formerly a father, I shall not now allow [any longer] my wives [to be approached by other men], since they have declared that a son belongs to the begetter in the world of Yama. The giver of the seed carries off the son after death in Yama's world; therefore they guard their wives, fearing the seed of strangers. Carefully watch over [the procreation of] your children, lest stranger seed be sown on your soil. In the next world the son belongs to the begetter, an [imprudent] husband makes the [begetting of] children vain [for himself].'

According to Haradatta this Gātha gives the sentiments of a husband who neglected to guard his wives, and who had heard from those learned in the law that the sons of his unfaithful wives would in the next world belong to their natural fathers, and that he would not derive any spiritual benefit from their offerings. He adds that this verse does not refer to or prevent the appointment of a eunuch's wife or of a childless widow to a relation. He also quotes a passage from the śrauta-sūtra 1. 9, 7, in which the dvipitā, the son of two fathers is mentioned. But Haradatta's opinion cannot be reconciled with the statements made below 2:10:27:—2-7 where the Niyoga is plainly forbidden. Baudhāyana, who 2, 3, 34 quotes the same Gātha, reads in the first line the vocative 'janaka' instead of the nominative 'janakaḥ,' and in the fifth line 'pare bījāni' instead of 'parabījāni.' The commentator Govindasvamin adds that the verses are addressed by the Rishi Aupajāṅghani to king Janaka of Videha. The translation of the first line must therefore run thus:—'O Janaka, now I am jealous of my wives, [though I was] not so formerly,' etc. Baudhāyana's readings are probably the older ones, and Govindasvamin's explanation the right one.

dṛṣṭo dharma vyatikramaḥ sāhasaṃ ca pūrveṣāṃ || 7 ||

7. Transgression of Dharma and severity of action are found amongst the ancient [sages].

teṣāṃ tejo viśeṣeṇa pratyavāyo na vidyate || 8 ||

8. But because of the greatness of their spiritual attainment — such actions are not considered as culpable.

tad anvīkṣya prayuñjānaḥ sīdaty avaraḥ || 9 ||

9. A person of later times who seeing their [example] emulates them, falls.

dānaṃ kraya dharmaś ca-apatyasya na vidyate || 10 ||

10. The gift [or adoption of a child] and the right to sell [or buy] a child are not recognised.

Haradatta opines that, as most other Smṛtis enumerate the ‘adopted son’, and ‘the son bought’ in their lists of substitutes for natural sons, Apastamba’s rule can refer only to the gift or sale of an eldest son, or to the gift or sale of a child prompted by a woman. Though it is possible that he may be right in his interpretation, it remains a remarkable fact that Apastamba does not mention the ‘twelve kinds of substitute sons,’ which are known to other Smṛtis.

*vivāhe duhitṛmate dānaṃ kāmyaṃ dharmārthaṃ śrūyate tasmād
duhitṛmate- ‘adhirathaṃ śataṃ deyaṃ tan mithuyā kuryād iti | tasyāṃ
kraya śabdaḥ saṃstuti mātram | dharmād-hi saṃbandhaḥ || 11 ||*

11. It has been heard that at the time of marriage, a groom may give a present to the father of the bride, as an act of Dharma or personal pleasure. Therefore he should give a hundred [cows] and a vehicle; which the father-in-law should return to him. In reference to those [marriage-rites], the word ‘sale’ [which occurs in some Smṛtis is only used as] a metaphorical expression; for the union [of the husband and wife] is effected through the practice of Dharma only.

This Sūtra seems to be directed against Vasiṣṭha 1:36.

eka dhanena jyeṣṭhaṃ toṣayitvā || 12 ||

12. After having gratified the eldest son by the gift of some [choice portion of his wealth].....

Praśna 2. Paṭala 6. Khāṇḍa 14.

*jīvan putrebhyo dāyaṃ vibhajet samaṃ klībam unmattaṃ patitaṃ ca
parihāpya || 1 ||*

1. [The householder] should, during his lifetime, divide his wealth equally amongst his sons, excepting the *klība* (non-reproductive or gay), the insane, and the outcast.

The last Sūtra of Khāṇḍa 13 and the first of Khāṇḍa 14 are quoted by Colebrooke, Digest, Book 5: Text xlii, and Miṭākṣara, Chap. 1. Sect. iii, Par. 6. Colebrooke translates, *jīvan*, ‘during his lifetime,’ by ‘who makes a partition during his lifetime.’ This is not quite correct, Apastamba intends to exhort householders to make a division during their lifetime, as later they ought to become ascetics or hermits.

Haradatta introduces into his commentary on this Sūtra the whole chapter on the division of a father’s estate amongst his sons, supplementing Apastamba’s short rule by the texts of other lawyers. No doubt Apastamba means to lay down, in

these and the following Sūtras only the leading principles of the law of inheritance, and he intends that the remaining particulars should be supplied from the law of custom or other Smṛtis.

putra abhāve yaḥ pratyāsannaḥ sapindaḥ || 2 ||

2. On the absence of sons the nearest Sapiṇḍa [takes the inheritance].

Haradatta gives in his commentary a full summary of the rules on the succession of remoter relations. One point only deserves special mention. He declares that it is the opinion of Apastamba, that widows cannot inherit. In this he is probably right, as Apastamba does not mention them, and the use of the masculine ‘sapindaḥ’ precludes the possibility of including them under that collective term. It seems to me certain, that Apastamba, like Baudhāyana, considered women, especially widows, unfit to inherit.

tad abhāva ācārya ācārya abhāve- ‘antevāsi hṛtvā tad artheṣu dharma kṛtyeṣu vā- upayojayet || 3 ||

3. On their absence the guru [inherits]; on the absence of the guru a student shall take [the deceased’s wealth], and use it for religious works for the [deceased’s] benefit, or [he himself may enjoy it];

duhitā vā || 4 ||

4. Or the daughter [may take the inheritance].

‘Some say “on the absence of sons,” others that the rule refers to the preceding Sūtra (ie. that the daughter inherits on failure of students only).’ — Haradatta.

sarva abhāve rājā dāyaṃ hareta || 5 ||

5. On absence of all [relations] let the king take

‘Because the word “all” is used, [the king shall take the estate] only on failure of Bandhus and Sagotras, ie. gentiles within twelve degrees.’ — Haradatta.

jyeṣṭho dāyāda ity eke || 6 ||

6. Some declare, that the eldest son alone inherits.

The other sons shall live under his protection.’ — Haradatta. Miṭākṣara, Chap. 1. iii, Par. 6.

deśa viśeṣe suvarṇaṃ kṛṣṇā gāvaḥ kṛṣṇaṃ bhaumaṃ jyeṣṭhasya || 7 ||

7. In some countries gold, [or] black cattle, [or] black produce of the earth is the share of the eldest.

Black produce of the earth,” ie. black grain, or according to others black iron.’ — Haradatta. Compare for this and the following Sūtras Colebrooke, Miṭākṣara, Chap. 1. Sect. iii, Par. 6,

rathaḥ pituḥ paribhāṇḍaṃ ca grhe || 8 ||

8. The vehicle and the furniture in the house are the father’s [share].

Miṭākṣara, Chap. 1. Sect. iii, Par. 6. Both the P.U. and Mr. U.MSS. of the Ujjvalā read *rathaḥ pituraṃśo gr̥he yat-paribhāṇḍam upakaraṇam pīṭhādi tadapi*, ‘the chariot [is] the father’s share; the furniture which [is] in the house, that also.’

To this reading Mahādeva’s Ujjvala on the Hiraṇyakeśi Sūtra points likewise, which gives *pitur antaḥ*. The N.U.MS. of the Ujjvala, according to which I made the translation given in the Appendix to West and Buhler’s Digest [1st edition], leaves out the word *aṃśaḥ* and therefore makes it necessary to combine this Sūtra with the preceding one, and to translate, ‘The father’s chariot and the furniture in the house [are] also [the share of the eldest].’ This latter translation agrees nearly with that given by Colebrooke, Digest, Book 5: Text xlvi, where this and the preceding Sūtra have been joined; but the chariot is not mentioned. A further variation in the interpretation of this Sūtra occurs in Colebrooke’s Digest, Book 5: Text lxxxix, and Miṭākṣara, loc. cit., where the words ‘the furniture in the house’ are joined with Sūtra 9, and the furniture is declared to be the wife’s share. Considering that Sūtra 9 is again quoted in Colebrooke’s Digest, Book 5: Text cccclxii, and is not joined with the latter part of Sūtra 8, it is not too much to say that Gagannatha has not shown any greater accuracy than his brethren usually do.

alaṃkāro bhāryāyā jñāti dhanam ca-ity eke || 9 ||

9. According to some, the share of the wife consists of her gold-ornaments, and the wealth [which she may have received] from her relations.

The Miṭākṣara, loc. cit., apparently takes the words ‘according to some’ as referring only to property received from relations. The former interpretation is, however, admissible, if the Sūtra is split into two.

tat-śāstrair vipratīṣiddham || 10 ||

10. That [preference of the eldest son] is forbidden by the Śāstras.

The śāstras are, according to Haradatta, the Vedas.

manuḥ putrebhyo dāyaṃ vyabhajad ity aviśeṣeṇa śrūyate || 11 ||

11. For it is declared in the Veda, without [marking] a difference [in the treatment of the sons]:—”Manu divided his wealth amongst his sons”. (Taittirīya Samhita 3:1:9:4)

atha-api tasmāt-jyeṣṭham putram dhanena niravasāyayanti-ity ekavat-śrūyate || 12 ||

12. Now the Veda declares also in conformity with [the rule in favour of the eldest son] alone:—They distinguish the eldest by [a larger share of] the heritage.

‘*Athāpi* [now also] means ‘and certainly.’ They distinguish, they set apart the eldest son by wealth:—this has been declared in the Veda in conformity with [the rule regarding] sons [heir, Sūtra 6]. He denies [Sūtra 13] that a passage also, which agrees with the statement that the eldest son alone inherits, is found in the Veda.’

— Haradatta. See Taittirīya Samhita 2:5:2:7.

atha-api nitya anuvādam avidhim āhur nyāyavido yathā tasmād ajāvayaḥ paśūnām saha caranti-iti tasmāt snātakasya mukhaṃ rebhāyati-iva tasmād bastaś ca śrotriyaś ca strī kāmataṃv iti || 13 ||

13. [But to this plea in favour of the eldest I answer]:—Now those who are acquainted With the interpretation of the law declare a statement of facts not to be a rule, is for instance [the following]:—‘Therefore amongst domestic animals, goats and sheep walk together’, [or the following], ‘Therefore the face of a learned Brāhmaṇa [a Snātaka] is, as it were, resplendent’, [or], ‘A Brāhmaṇa who has studied the Vedas [a śrotriya] and a he-goat evince the strongest sexual desires’.

Those who are acquainted with the interpretation of the law are the Mīmāṃsakas. The translation of the second Vedic passage is by no means certain, as the root *ribh*, translated by ‘to be resplendent,’ usually means ‘to give a sound.’ Haradatta thinks that Apastamba means to show that the passage ‘Manu divided his wealth among his sons’ is likewise merely a statement of facts, and cannot be considered a rule. This is probably erroneous, as Sūtras 10 and 11 distinctly state, that the practice to allow the eldest alone to inherit, is forbidden by the above mentioned passage of the Veda.

sarve hi dharma yuktā bhāgīnaḥ || 14 ||

14. Therefore all [sons] who are virtuous inherit.

yas tv adharmeṇa dravyāṇi pratipādayati jyeṣṭho- ‘api tam abhāgaṃ kurvīta || 15 ||

15. But him who wastes money unrighteously, he shall disinherit, though he be the eldest son.

The translation of *pratipādayati*, ‘expends,’ by ‘gains,’ which is also proposed by Gagannatha, is against Apastamba’s usage, see 2:5:11, 17, and below, 2:8:20:19

Jāyā patyor na vibhāgo vidyate || 16 ||

16. No division takes place between husband and wife.

According to Haradatta, this Sūtra gives the reason why, in Sūtra 1, no share has been set apart for the wife.

pāṇigrahaṇād-hi sahatvaṃ karmasu || 17 ||

17. For, from the time of marriage, they are united in religious ceremonies,

tathā puṇya phaleṣu || 18 ||

18. Likewise also as regards the rewards for works by which spiritual merit is acquired,

dravya parigraheṣu ca || 19 ||

19. And with respect to the acquisition of property.

na hi bhartur vipravāse naimittike dāne steyam upadiśanti || 20 ||

20. For they declare that it is not a theft if a wife expends money on occasions [of necessity] during her husband's absence. (See below, 2:2:29, 3.)

Prašna 2. Paṭala 6. Khaṇḍa 15.

etena deśa kula dharmā vyākhyātāḥ || 1 ||

1. By this [discussion] the law of custom, which is observed in [particular] countries or families, has been disposed of.

Customs are to be followed only if they are not opposed to the teaching of the Vedas and Smṛtis.

mātuś ca yoni saṁbandhebhyaḥ pituś ca-ā saptamāt puruṣād yāvatā vā saṁbandho jñāyate teṣāṁ preteṣu-udaka upasparśanam garbhān parihāpya-aparisaṁvatsarān ||2||

2. On account of the blood relations of his mother and [on account of those] of his father within six degrees, or, as far as the relationship is traceable, he shall bathe if they die, excepting children that have not completed their first year. (Manu 5:60; Yajñ. 1. 53; Manu 5:60; Manu 5:58; Yajñ .3:3.)

mātā pitarāv eva teṣu || 3 ||

3. On account of the death of the latter the parents alone bathe.

hartāraś ca || 4 ||

4. And those who carry them out. (Manu 5:69 and 70).

bhāryāyāṁ parama guru saṁsthāyāṁ ca-akālam abhojanam || 5 ||

5. If a wife or one of the chief Gurus [a father or ācārya] die, besides, fasting [is ordained from the time at which they die] up to the same time [on the following day]. (Manu 5:80.)

ātura vyañjanāni kurvīran || 6 ||

6. [In that case] they shall also show the [following] signs of mourning:—

keśān prakīrya pāṁsūn opyekavāsaso (pāṁsūn opya-ekavāsaso ?) dakṣiṇā mukhāḥ sakṛd upamajjaya- uttīrya-upaviśanti || 7 ||

7. Dishevelled their hair and covering themselves with dust [they go outside the village], and, clothed with one garment, their faces turned to the south, stepping into the river they throw up water for the dead once, and

then, ascending [the bank], they sit down.

evam triḥ || 8 ||

This [they repeat] thrice.

tat pratyayam udakam utsicya-apratikṣā grāmam etya yat striya āhus tat kurvanti || 9 ||

9. They pour out water consecrated in such a manner that the dead will know it [to be given to them]. Then they return to the village without looking back, and perform those rites for the dead which the women declare to be necessary.

Yajñ. 3:5:7 seq. The Mantra to be spoken in throwing the water is, ‘I give this water for you N.N. of the family of N.N.’ The water ought to be mixed with sesame.

According to Haradatta those who know the correct interpretation, declare that the word ‘women’ denotes in this Sūtra ‘the Smṛtis.’ But I fear these learned interpreters will find few adherents among those who pay attention to the last Sūtra of this work.

itareṣu ca-etad eva-eke- upadiśanti || 10 ||

10. Some declare, that these same [observances] shall also be kept in the case [of the death] of other [Sapiṇḍas].

śucīn mantravataḥ sarva kṛtyeṣu bhojayet || 11 ||

11. At all religious ceremonies, he shall feed Brāhmaṇas who are pure and who have [studied and remember] the Veda. (Manu 3:128)

deśataḥ kālataḥ śaucataḥ samyak pratigrahītṛta iti dānāni pratipādayati || 12 ||

12. One shall distribute his gifts at the proper places, at the proper times, at the occasion of purificatory rites, and to proper recipients. (Manu 3:98.)

yasya-agnau na kriyate yasya ca-agraṃ na dīyate na tad bhoktavyam || 13 ||

13. That food must not be eaten of which [no portion] is offered in the fire, and of which no portion is first given [to guests].

na kṣāra lavaṇa homo vidyate || 14 ||

14. No food mixed with pungent condiments or salt can be offered as a burnt-offering.

That [substance] is called kṣāra, “of pungent or alkaline taste,” the eating of which makes the saliva flow.’ — Haradatta.

tathā-avarān na saṃsṛṣṭasya ca || 15 ||

15. Nor [can food] mixed with bad food [be used for a burnt-oblation].

Avarāṇna, ‘bad food,’ is explained by *kulittha* which is a kind of vetch which is considered low food, and eaten by the lower castes only. The meaning of the Sūtra, therefore - ‘ If anybody has been forced by poverty to mix his rice or Dal with *kulittha* or similar bad food, he cannot offer a burnt-oblation at the Vaiśvadeva ceremony with that. He must observe the rule, given in the following Sūtra.

*ahaviṣyasya homa udīcīnam uṣṇaṃ bhasma- apohya tasmiñ juhyāt tad-
hutam ahutaṃ ca-agnau bhavati || 16 ||*

16. If [he is obliged to offer] a burnt-offering of food unfit for that purpose, he shall take hot ashes from the northern part of his fire and offer the food in that. That oblation is not offered in the fire.

na strī juhuyāt || 17 ||

17. A female shall not offer any oblation into the fire.

na- anupetaḥ || 18 ||

18. Nor a child, that has not been initiated.

ā-anna prāśanād garbhā na- aprayatā bhavanti || 19 ||

19. Infants do not become impure before they receive the sacrament called Annaprāśana [the first feeding].

ā parisamvatsarād ity eke || 20 ||

20. Some [declare, that they cannot become impure] until they have completed their first year.

yāvatā yā diśo na prajānīyuh || 21 ||

21. Or, as long as they cannot distinguish the points of the horizon.

ā-upanayanād ity aparam || 22 ||

22. The best [opinion is, that they are not subjected to rules of purity and impurity] until the initiation has been performed.

atra hy adhikāraḥ śāstrair bhavati || 23 ||

23. For at that [time a child] according to the rules of the Veda obtains the right [to perform the various religious ceremonies].

sā niṣṭhā || 24 ||

24. That ceremony is the limit [from which the capacity to fulfil the law begins].

smṛtiś ca || 25 ||

25. And the Smṛti [agrees with this opinion].

Haradatta quotes Gautama 2:1-3, on this point, and is apparently of opinion that Apastamba alludes to the same passage. But he is probably wrong, as all Smṛtis are agreed on the point mentioned by Apastamba.

Praśna 2. Paṭala 7. Khaṇḍa 16.

*saha deva manuṣyā asmiṃl loke purā babhūvuḥ | atha devāḥ karmabhir
divaṃ jagmur ahīyanta manuṣyāḥ | teṣāṃ ye tathā karmāṇy ārabhante
saha devair brahmaṇā ca-amuṣmiṃl loke bhavanti | atha-etan manuḥ
śrāddha śabdaṃ karma provāca || 1 ||*

1. Formerly humans and gods lived together in this world. Then the gods in reward of their sacrifices went to heaven, but humans were left behind. Those who perform sacrifices in the same manner as the gods did, dwell [after death] with the gods and Brahma in heaven. Now [seeing humans left behind], Manu revealed a ceremony, which is designated by the word *śrāddha* (a post-mortem-oblation).

Intending to give the rules regarding the monthly *śrāddha*, he premises this explanatory statement in order to praise that sacrifice.' — Haradatta.

prajā niḥśreyasā ca || 2 ||

2. And [thus this rite has been revealed] for the liberation of humankind.

The reading '*niḥśreyasā ca*' apparently has given great trouble to the commentators. Their explanations are, however, grammatically impossible. The right one is to take *niḥśreyasā* as a Vedic instrumental, for *niḥśreyasena*, which may designate the 'reason.' If the dative is read, the sense remains the same.

tatra pitaro devatā brāhmaṇās tv āhavanīya arthe || 3 ||

3. At that [rite] the Manes [of one's father, grandfather, and great-grandfather] are the deities [to whom the sacrifice is offered]. But the Brāhmaṇas, [who are fed,] represent the Ahavanīya-fire.

The comparison of the Brāhmaṇas with the Ahavanīya indicates that to feed Brāhmaṇas is the chief act at a *śrāddha*. - Haradatta.

māsi māsi kāryam || 4 ||

4. That rite must be performed in each month. (Manu 3:122, 123; Yajñ. 1:217.)

apara pakṣasya-apara ahnaḥ śreyān || 5 ||

5. The afternoon of [a day of] the latter half is preferable [for it]. (Manu 3:255, 278)

tathā-apara pakṣasya jaghanyāny ahāni || 6 ||

6. The last days of the latter half [of the month] likewise are [preferable to the first days].

sarveṣv eva-apara pakṣasya-ahassu kriyamāṇe pitṛṇ | kartus tu kāla abhiniyamāt phala viśeṣaḥ || 7 ||

7. [A śrāddha] offered on any day of the latter half of the month gladdens the Manes. But it procures different rewards for the officiator according to the time observed. (Manu 3:277; Yajñ. 1:264, 265.)

prathame- 'ahani kriyamāṇe strī prāyam apatyē jāyate || 8 ||

8. If it be performed on the first day of the fort-night, the progeny [of the sacrificer] will chiefly consist of females.

dvitīye- 'astēnāḥ || 9 ||

9. [Performed on the second day it procures] children who are free from thievish propensities.

trītye brahma varcasinaḥ || 10 ||

10. [If it is performed] on the third day children will be born to him who will fulfil the various vows for studying [portions of the Veda].

caturthe kṣudra paśumān || 11 ||

11. [The officiator who performs it] on the fourth day becomes rich in small domestic animals.

pañcame pumāṃsaḥ | bahu apatyō na ca-anapatyaḥ pramīyate || 12 ||

12. [If he performs it] on the fifth day, sons [will be born to him]. He will have numerous and distinguished offspring, and he will not die childless.

ṣaṣṭhe- 'adhvaśīlo- 'akṣaśīlaś ca || 13 ||

13. [If he performs it] on the sixth day, he will become a great traveller and gambler.

saptame karṣe rāddhiḥ || 14 ||

14. [The reward of a śrāddha performed] on the seventh day is success in agriculture.

aṣṭame puṣṭiḥ || 15 ||

15. [If he performs it] on the eighth day [its reward is] prosperity

navama ekakhurāḥ || 16 ||

16. [If he performs it] on the ninth day [its reward consists in] one-hoofed animals.

daśame vyavahāre rāddhiḥ || 17 ||

17. [If he performs it] on the tenth day [its reward is] success in trade.

ekādaśe kṛṣṇa ayasaṃ trapu sīsam || 18 ||

18. [If he performs it] on the eleventh day [its reward is] black iron, tin, and lead.

dvādaśe paśumān || 19 ||

19. [If he performs a śrāddha] on the twelfth day, he will become rich in cattle.

trayodaśe bahu putro bahu mitro darśanīya apatyah | yuva mārīṇas tu bhavanti || 20 ||

20. [If he performs it] on the thirteenth day, he will have many sons [and] many friends, [and] his offspring will be beautiful. But his [sons] will die young.

Others read the last part of the Sūtra, *ayuvamārīṇas tu bhavanti*, ‘they will not die young.’ — Haradatta. If the two halves of the Sūtra are joined and *darśanīyāpatyoyuvamārīṇaḥ* is read, the Sandhi may be dissolved in either manner.

caturdaśa āyudhe rāddhiḥ || 21 ||

21. [If he performs it] on the fourteenth day [its reward is] success in battle.

Manu 3:276, and Yajñ. 1. 263, declare the fourteenth day to be unfit for a śrāddha, and the latter adds that śrāddhas for men killed in battle must be offered on that day. This latter statement explains why Apastamba declares its reward to be ‘success in battle.’ The nature of the reward shows that on that day Kṣatriyas, not Brāhmaṇas, should offer their śrāddhas.

pañcadaśe puṣṭiḥ || 22 ||

22. [If he performs it] on the fifteenth day [its reward is] prosperity.

tatra dravyāṇi tilamāśā vrīhi yavā āpo mūla phalāni || 23 ||

23. The substances [to be offered] at these [sacrifices] are sesame, māśa, rice, barley, water, roots, and fruits. (Manu 3:267 Yajñ 1:257)

snehavati tv eva-anne tīvratarā pitṛṛṇām prītir drāghīyāṃsaṃ ca kālam || 24 ||

24. But, if food mixed with animal-fat [is offered], the satisfaction of the Manes is greater, and [lasts] a longer time.

tathā dharma āhṛtena dravyeṇa tīrthe pratipannena || 25 ||

25. Likewise, if money, lawfully acquired, is given to worthy [persons].

saṃvatsaram gavyena prītiḥ || 26 ||

26. Beef satisfies [the Manes] for a year. (Manu 3:271)

bhūyāṃsam ato māhiṣeṇa || 27 ||

27. Buffalo's [meat] for a longer [time] than that.

etena grāmya aranyānām paśūnām māṃsam medhyam vyākhyātam || 28 ||

28. By this [permission of the use of buffalo's meat] it has been declared that the meat of [other] tame and wild animals is fit to be offered.

Prašna 2. Paṭala 7. Khaṇḍa 17.

khadga upastaraṇe khadga māṃsena-ānantyam kālam || 1 ||

1. [If] rhinoceros' meat [is fed to Brāhmaṇas seated] on [seats covered with] the skin of a rhinoceros, [the Manes are satisfied] for a very long time. (Manu 3:272; Yajñ. 1;259).

tathā śatabaler matsyasya māṃsena || 2 ||

2. [The same effect is obtained] by [offering the] flesh [of the fish called] śatabali,

See Manu 5:16 where Rohita is explained by śatabali.

vārdhrāṇasasya ca || 3 ||

3. And by [offering the] meat of the [crane called] Vārdhrāṇasa.

*prayataḥ prasanna manāḥ sṛṣṭo bhojayed brāhmaṇān brahmavido yoni
gotra mantra antevāsī asaṃbandhān || 4 ||*

4. Pure, with composed mind and full of ardour, he shall feed Brāhmaṇas who know the Vedas, and who are not connected with him by marriage, blood relationship, by the relationship of yajamāna-purohita, or by the relationship of [teacher and] student. (Manu 3:128-138, and 149, 188; Yajñ 1;225).

guṇa hānyām tu pareṣām samudetaḥ sodaryo- 'api bhojayitavyaḥ || 5 ||

5. If strangers are deficient in the [requisite] good qualities, even a full brother who possesses them, may be fed [at a śrāddha].

etena-antevāsino vyākhyātāḥ || 6 ||

6. [The admissibility of] students [and the rest] has been declared already [in 4].

atha-apy udāharanti —

saṁbhojanī nāma piśāca bhikṣā na-eṣā pitṛṇ gacchati na-uta devān || 7 ||

7. Now they quote also [in regard to this matter the following verse]:—

The food eaten [at a sacrifice] by persons related to the giver is, indeed, a gift offered to the ghosts. It reaches neither the Manes nor the gods.

iha-eva sā carati kṣīṇa puṇyā śālā antare gaur iva naṣṭa vatsā || 8 ||

8. Losing its power [to procure heaven] it wanders about in this world as a cow that has lost its calf runs into a strange stable.

See Manu 3:141, where this Trīṣṭubh has been turned into an anuṣṭubh.

iha-eva saṁbhuñjatī dakṣiṇā kulāt kulam vinaśyati-iti || 9 ||

9. The meaning [of the verse] is, that gifts which are eaten [and offered] mutually by relations, [and thus go] from one house to the other, perish in this world.

Charity which is given between families is simply a social transaction and does not give the rewards of charity done to the needy strangers.

tulya guṇeṣu vayo vṛddhaḥ śreyān dravya kṛśaś ca-īpsan || 10 ||

10. If the good qualities [of several persons who might be invited] are equal, old men and [amongst these] poor ones, who wish to come, have the preference.

pūrvedyur nivedanam || 11 ||

11. On the day before [the ceremony] the [first] invitation [must be issued]. (Manu 3:187; Yajñ. 1:225.)

According to Haradatta the formula of invitation is, *śvah śrāddham bhavitā, tatrāhavanīyārthe bhavadbhiḥ prasādaḥ kartavya iti*, ‘tomorrow a śrāddha will take place. Do me the favour to take the place of the Ahavanīya-fire at that.’

apare dyur dvitīyam || 12 ||

12. On the following day the second invitation takes place.

The formula is, *Adya śrāddham*, ‘to-day the śrāddha takes place.’

ṛtīyam āmantraṇam || 13 ||

13. [On the same day also takes place] the third invitation [which consists in the call to dinner].

The call to dinner is, siddham āgamyatām, ‘the food is ready; please come.’

triḥ prāyam eke śrāddham upadiśanti || 14 ||

14. Some declare, that every act at a funeral sacrifice must be repeated three times.

yathā prathamam evaṃ dvitīyaṃ ṛtīyaṃ ca || 15 ||

15. As [the acts are performed] the first time, so they must be repeated] the second and the third times.

sarveṣu vṛtteṣu sarvataḥ samavadāya śeṣasya grāsa avarārdhyaṃ prāśnīyād yathā uktam || 16 ||

16. When all [the three oblations] have been offered, he shall take a portion of the food of all [three], and shall eat a small mouthful of the remainder in the manner described [in the Gṛhya-sūtra].

Apastamba Gṛhya-sūtra 8:21,9. He shall eat it pronouncing the Mantra, “*Prāṇe nivīṣto ’mṛtam juhomi.*” Taitt. Ar. 10:34:1

udīcya vṛttis tv āsana gatānāṃ hasteṣu-udapātra ānayanam || 17 ||

17. But the custom of the Northerners is to pour into the hands of the Brāhmaṇas, when they are seated on their seats, [water which has been taken from the water-vessel.)

The North of India begins to the north of the river Sarāvalī. The rule alluded to is given in Yajñ 1:226, 229; Manu 3:210.

uddhriyatām agnau ca kriyatām ity āmantrayate || 18 ||

18. [At the time of the burnt-offering which is offered at the beginning of the dinner] he addresses the Brāhmaṇas with this Mantra:—”Let it be taken out, and let it be offered in the fire.” (Yajñ. 1:235.)

kāmam uddhriyatām kāmam agnau kriyatām ity attisṛṣṭa uddharet-juhuyāt-ca || 19 ||

19. [They shall give their permission with this Mantra]:—”Let it be taken out at thy pleasure, let it be offered in the fire at thy pleasure.” Having received this permission, he shall take out [some of the prepared food] and offer it.

śvabhir apapātraiś ca śrāddhasya darśanaṃ [paricakṣate || 20 ||

20. They blame it, if dogs and Apapātras are allowed to see the performance of a śraddha. (Manu 3:239).

*śvitrah śipi viṣṭah para talpa gāmy āyudhīya putrah śūdra utpanno
brāhmaṇyām ity ete śrāddhe bhuñjānāḥ paṅkti dūṣaṇā bhavanti || 21 ||*

21. The following persons defile the company if they are invited to a śraddha, viz. a leper, a bald-man, an adulteror, the son of a Brāhmaṇa who follows the profession of a Kṣatriya, and the son of [a Brāhmaṇa who by marrying first a śūdra wife had himself become] a śūdra, born from a Brāhmaṇa woman.

Manu 3:152 - 166, and particularly 153 and 154; Yajñ. 1. 222 - 224.

Haradatta's explanation of the word "śūdra" by a Brāhmaṇa who has become a śūdra' is probably right, because the son of a real śūdra and of a Brāhmaṇa male a Caṇḍāla, and has been disposed of by the preceding sūtra.

*trimadhus trisuparṇas triṇāciketaś caturmedhaḥ pañcāgnir jyeṣṭha sāmago
veda adhyāyy anūcānaputraḥ śrotriya ity ete śrāddhe bhuñjānāḥ paṅkti
pāvanā bhavanti || 22 ||*

22. The following persons sanctify the company if they eat at a śraddha, viz. one who has studied the three verses of the Veda containing the word "Madhu," each three times; one who has studied the part of the Veda containing the word "Suparna " three times; a Tri-naciketa; one who has studied the Mantras required. for the four sacrifices [called Aśva-medha, Puruṣa-medha, Sarva-medha. and Pitri-medha]; one who keeps five fires; one who knows the Sāmān called jyeṣṭha; one who fulfils the duty of daily study; the son of one who has studied and is able to teach the whole Veda with its Aṅgas, and a śrotriya.

Compare Manu-3:185, 186; Yajñ.1:219-221.

The three verses to be known by a Trimadhu are, Madhu vata ritayate, etc., which occur both in the Taitt. Samh; and in the Taitt. Ar. The explanation of Trisuparna is not certain. Haradatta thinks that it may mean either a person who knows the three verses catuṣ-kapardā yuvatīḥ supeśā, etc., Taittiriya Brāhmaṇa 1:2:1:27 etc., or one who knows the three Anuvākas from the Taittiriya Araṇyaka 10:48 - 50, beginning, Brahman-etu mam, etc. The word "Tri-naciketa" has three explanations:— . A person who knows the Naciketa-fire according to the Taittiriya Kaṭhāvalli, and the Satapatha, ie. has studied the portions on the Naciketa-fire in these three books. b. A person who has thrice kindled the Naciketa-fire. c. A person who has studied the Anuvākas called Virajas. "Catur-medha may" also mean he who has performed the four sacrifices: enumerated above.

na ca naktam śrāddham kurvīta || 23 ||

23. He shall not perform [any part of] a śraddha at night. (Manu 3:280).

ārabdhe ca-abhojanam ā samāpanāt || 24 ||

24. After having begun [a śraddha], he shall not eat until he has finished it.

The śraddha is stated to begin with the first invitation to the Brahmins. -Haradatta.

anyatra rāhu darśanāt || 25 ||

25. He shall not perform a śraddha at night], except if an eclipse of the moon takes place.

“The Northerners do not generally receive this Sūtra, and therefore former commentators have not explained it.” — Haradatta.

Praśna 2. Paṭala 8. Khaṇḍa 18.

vilayanam mathitam piṇyākaṁ madhu māṁsaṁ ca varjayet || 1 ||

1. He shall avoid butter, buttermilk, oil-cake, honey, meat.

Sūtras 1 - 4 contain rules for a vow to be kept for the special objects mentioned in Sūtras 3 and 4 for one year only.

Haradatta [on Sūtra 4] says that another commentator thinks that Sūtras 1 - 3 prescribe one vow and Sūtra 4 another, and:—that the latter applies both to householders and students. A passage from Baudhāyana is quoted in support for this later view.

kṛṣṇa dhānyaṁ sūdrānnaṁ ye ca-anyena aśya saṁmatāḥ || 2 ||

2. And black grain [such as *kuluttha*], food given by śūdras, or by other persons, whose food is not considered fit to be eaten.

ahaviṣyam anṛtaṁ krodhaṁ yena ca krodhayet | smṛtim icchan yaśo medhām svargaṁ puṣṭim dvādaśa-etāni varjayet || 3 ||

3. And food unfit for oblations, speaking an untruth, anger, and [acts or words] by which he might excite anger. He who desires a [good] memory, fame, wisdom, heavenly bliss, and prosperity, shall avoid these twelve [things and acts];

adho nābhi-upari jānu-ācchādya tri śavaṇam udakam upasprśann anagni pakva vṛttir acchāyā upagaḥ | sthāna āsanikaḥ saṁvatsaram etad vratam caret | etad aṣṭācatvāriṁśat saṁmitam ity ācakṣate || 4 ||

4. Wearing a dress that reaches from the navel to the knees, bathing morning, noon, and evening, living on food that has not been cooked at a fire, never seeking the shade, standing [during the day] and sitting [during the night], he shall keep this vow for one year. They declare that [its merit] is equal to that of a studentship continued for forty-eight years.

nityaśrāddham || 5 ||

5. [Now follows] the daily śraddha. (Manu 3:82 seq.)

bahir grāmāt-śucayaḥ śucau deśe saṁskurvanti || 6 ||

6. Outside the village pure [cooks] prepare [the food for that rite] in a pure place.

The term “pure [men]” is used in order to indicate that they must be so particularly, because by 2:2:3:1 purity has already been prescribed for cooks.

tatra navāni dravyāṇi || 7 ||

7. New vessels are to be used.

For the unusual meaning of *dravya*, ‘vessel,’ compare the term *sita-dravyāṇi* meaning implements of husbandry. (Manu 9:293)

yair annaṁ saṁskriyate yeṣu ca bhujiyate || 8 ||

8. In which the food is prepared, and out of which it is eaten.

tāni ca bhuktavadbhyo dadyāt || 9 ||

9. And those [vessels] he shall present [as gifts] to the [Brāhmaṇas] who have been fed.

samudetāṁś ca bhojayet || 10 ||

10. And he shall feed [Brāhmaṇas] possessed of all [good qualities].

na ca-atad guṇāya-ucchiṣṭaṁ prayacchet || 11 ||

11. And he shall not give the residue [of that śraddha dinner] to one who is inferior to them in good qualities.

evaṁ saṁvatsaram || 12 ||

12. Thus [he shall act every day] during a year.

teṣāṁ uttamaṁ lohena-ajena kāryam || 13 ||

13. [The last of these śraddha] he shall perform, sacrificing a red goat. (Yajñ. 1:259, and Manu 3:272)

The red goat is mentioned as particularly fit for a Śraddha.

mānaṁ ca kārayet praticchannam || 14 ||

14. And let him cause an altar to be built, concealed [by a covering and outside the village].

tasya-uttara ardhe brāhmaṇān bhojayet || 15 ||

15. Let him feed the Brāhmaṇas on the northern half of that.

ubhayān paśyati brāhmaṇāṃś ca bhuñjānān māne ca pitṛṇ ity upadiśanti
 || 16 ||

16. They declare, that [then] he sees both the Brāhmaṇas who eat and the Manes sitting on the altar.

kṛta akṛtam ata ūrdhvam || 17 ||

17. After that he may offer [a śraddha once a month] or stop altogether.

śrāddhena hi trptim vedayante pitarah || 18 ||

18. For [by appearing on the altar] the Manes signify that they are satisfied by the śraddha.

tiṣyeṇa puṣṭi kāmah || 19 ||

19. Under the constellation Tiśya he who desires prosperity,

Praśna 2. Paṭala 8. Khaṇḍa 19.

*gaura sarṣapāṇāṃ cūrṇāni kārayitvā taiḥ pāṇi pādaṃ prakṣālya mukhaṃ
 karṇa prāśya ca yad vāto na-ativāti tad āsano- 'ajinaṃ bastasya
 prathamah kalpo vāg yato dakṣiṇā mukho bhuñjīta* || 1 ||

1. He shall have white mustard seeds ground, his hands, feet, ears, and mouth are to be rubbed with that, and he shall eat [the remainder]. If the wind does not blow too violently, he shall eat sitting silent and facing the south, on a seat — the first alternative is the skin of a he-goat.

The ceremony which is here described, may also be performed daily. If the reading prāśya is adopted, the translation must run thus:— - and he shall scatter [the remainder of the powder]. If the wind,' etc.

anāyusyaṃ tv evaṃ mukhasya bhojanaṃ mātur ity upadiśanti || 2 ||

2. But they declare, that the life of the mother of that person who eats at this ceremony, facing in that direction, will be shortened.

Therefore those whose mothers are alive should not perform this ceremony.' — Haradatta.

audumbaraś camasaḥ suvarṇa nābhaḥ praśāstaḥ || 3 ||

3. A vessel of brass, the centre of which is gilt, is best [for this occasion].

Nowadays this is usually a silver plate with a gold drop in the center.

na ca-anyena-api bhoktavyaḥ || 4 ||

4. And nobody else shall eat out of that vessel.

If the masculine *bhoktavyaḥ* is used instead of *bhoktavyam*, the participle must be

construed with *camasaḥ*.

yāvad grāsaṃ saṃnayan || 5 ||

5. He shall make a lump of as much [food] as he can swallow [at once].

The verbum finitum, which according to the Sanskrit text ought to be taken with the participle *saṃnayan*, is *grasīta*, Sūtra 9.

askandayan || 6 ||

6. [And he shall] not scatter anything [on the ground].

na-apajahīta || 7 ||

7. He shall not let go the vessel [with his left hand];

apajahīta vā || 8 ||

8. Or he may let it go.

‘Why is this second alternative mentioned, as [the first Sūtra] suffices? True. But according to the maxim that “restrictions are made on account of the continuance of an action once begun,” the meaning of the second Sūtra is that he shall continue to the end to:—handle the vessel [in that manner in which] he has handled it when eating for the first time.’ — Haradatta.

kṛtsnaṃ grāsaṃ grasīta saha-aṅguṣṭham || 9 ||

9. He shall swallow the whole mouthful at once, introducing it, together with the thumb, [into the mouth.]

na ca mukha śabdaṃ kuryāt || 10 ||

10. He shall make no noise with his mouth [whilst eating].

pāṇiṃ ca na-avadhūnuyāt || 11 ||

11. And he shall not shake his right hand [whilst eating].

ācamya ca-ūrdhvau pāṇī dhārayed ā prodakī bhāvāt || 12 ||

12. After he [has eaten and] sipped water, he shall raise his hands, until the water has run off [and they have become dry].

tato- ‘agnim upasprśet || 13 ||

13. After that he shall touch fire.

divā ca na bhuñjīta-anything-mūla phalebhyaḥ || 14 ||

14. And [during this ceremony] he shall not eat in the day-time anything but roots and fruit.

sthālīpāka anudeśyāni ca varjayet || 15 ||

15. And let him avoid Sthālī-pāka offerings, and food offered to the Manes

or to the Gods.

sa uttarācchādanaś ca-eva yajñopavītī bhuñjīta || 16 ||

16. He shall eat wearing his upper garment over his left shoulder and under his right arm.

Haradatta remarks that some allow, according to 2:2,4.22. the sacred thread to be substituted, and others think that both the thread and the garment should be worn over the left shoulder and under the right arm.

naiyyamikam tu śrāddham snehavad eva dadyāt || 17 ||

17. At the [monthly] śrāddha which must necessarily be performed, he must use [food] mixed with fat.

sarpir māṃsam iti prathamah kalpah || 18 ||

18. The first [and preferable] alternative [is to employ] clarified butter and meat.

abhāve tailam śākam iti || 19 ||

19. On failure [of these], oil of sesame, vegetables and [similar materials may be used].

maghāsu ca-adhikam śrāddha kalpena sarpir brāhmaṇān bhojayet || 20 ||

20. And under the asterism Magha he shall feed the Brāhmaṇas more [than at other times] with [food mixed with] clarified butter, according to the rule of the śrāddha.

Praśna 2. Paṭala 8. Khaṇḍa 20.

māsi śrāddhe tilānām droṇam droṇam yena-upāyena śaknuyāt tena-upajayet || 1 ||

1. At every monthly śrāddha he shall use, in whatever manner he may be able, one drona of sesame.

A drona equals 128 seers or seras. The latter is variously reckoned at about 1kg.

samudetāṃś ca bhojayen na ca-atadguṇāya-ucchiṣṭam dadyuḥ || 2 ||

2. And he shall feed Brāhmaṇas endowed with all [good qualities], and they shall not give the remnants [of the food] to a person who does not possess the same good qualities [as the Brāhmaṇas].

udagayana āpūryamāṇa pakṣasya-ekarātram avarārdhyam upoṣya tiṣyeṇa puṣṭi kāmah sthālīpākam śrapayitvā mahārājam iṣṭvā tena sarpiṣmatā brāhmaṇam bhojayitvā puṣṭy arthena siddhiṃ vācayīta || 3 ||

3. He who desires prosperity shall fast in the half of the year when the sun goes to the north. Under the constellation Tiśya, in the first half of the month, for [a day and] a night at least, prepare a Sthālipāka-offering, offer burnt-oblations to Kubera [the god of riches], feed a Brāhmaṇa with that [food prepared for the Sthālipāka] mixed with clarified butter, and make him wish prosperity with [a Mantra implying prosperity].

The reason that the constellation Tiśya has been chosen for this rite seems to be that Tiśya has another name, Puśya ie. 'prosperous'. This sacrifice is to begin on the Tiśya-day of the month called Taiśa or Pauṣa [December-January], and to continue for one year.

evam ahar ahar ā parasmāt tiśyāt || 4 ||

4. This [rite he shall repeat] daily until the next Tiśya[-day].

dvau dvitīye || 5 ||

5. On the second [Tiśya-day and during the second month he shall feed] two [Brāhmaṇas].

trīṃs tritīye || 6 ||

6. On the third [Tiśya-day and during the third month he shall feed] three [Brāhmaṇas].

evam saṃvatsaram abhyuccayena || 7 ||

7. In this manner [the Tiśya-rite is to be performed] for a year, with a [monthly] increase [of the number of Brāhmaṇas fed].

mahāntaṃ poṣaṃ puśyati || 8 ||

8. [Thus] he obtains great prosperity.

ādita eva-upavāsaḥ || 9 ||

9. But the fasting takes place on the first [Tiśya-day] only.

ātta tejasāṃ bhojanaṃ varjayet || 10 ||

10. One shall avoid to eat those things which have lost their strength.

Often processing of food causes it to lose some of its nutritional value.

bhasma tuṣā adhiṣṭhānam || 11 ||

11. One shall avoid to tread on ashes or husks of grain. (Manu 4:78.)

padā pādasya prakṣālanam adhiṣṭhānam ca varjayet || 12 ||

12. To wash one foot with the other, or to place one foot on the other,

preṅkholanam ca pādayoḥ || 13 ||

13. And to swing one's feet,

jānuni ca-atyādhānaṃ jaṅghāyāḥ || 14 ||

14. And to place one leg crosswise over the knee [of the other],

nakhaiś ca nakha vādanam || 15 ||

15. And to pare the nails [in front of others]

sphoṭanāni ca-akāraṇāt || 16 ||

16. Or to make [finger joints] crack without a [good] reason,

Good reasons for cracking the joints are fatigue or rheumatism.' — Haradatta.

yac ca-anyat paricakṣate || 17 ||

17. And all other [acts] which they blame.

All other acts which are socially unacceptable.

yā-uktā ca dharma yukteṣu dravya parigraheṣu ca || 18 ||

18. And let him acquire money in all ways that are lawful.

pratipādayitā ca tīrthe || 19 ||

19. And let him spend money on worthy [persons or objects]. (Manu 11:6, and passim).

yantā ca-atīrthe yato na bhayaṃ syāt || 20 ||

20. And let him not give anything to an unworthy [person], whom he does not fear.

saṃgrahītā ca manuṣyān || 21 ||

21. And let him conciliate people [by gifts or kindness].

bhoktā ca dharma avipratīṣiddhān bhogān || 22 ||

22. And he may enjoy the pleasures which are not forbidden by the holy law.

evam ubhau lokān abhijayati || 23 ||

23. [Acting] thus he conquers both worlds.

Praśna 2. Paṭala 9. Khaṇḍa 21.

catvāra āśramā gārhaṣṭhyam ācārya kulaṃ maunaṃ vānaprasthyam iti ||

1. There are four orders, viz. the order of householders, the order of

students, the order of ascetics, and the order of hermits in the woods.
(Manu 6:87.)

Though four [orders] are enumerated, he uses the word “four,” lest, in the absence of a distinct rule of the venerable teacher, one order only, that of the householder, should be allowed, as has been taught in other Smṛtis. — Haradatta.

teṣu sarveṣu yathā upadeśam avyagro vartamānaḥ kṣemaṃ gacchati || 2 ||

If he lives in all these four according to the rules [of the law] without allowing himself to be disturbed [by anything], he will obtain Liberation. (Manu 6:88.)

sarveṣāṃ upanayana prabhṛti samāna ācāryakule vāsaḥ || 3 ||

3. The duty to live in the teacher’s house after the initiation is common to all of them. (Manu 2:247 - 249, and above.)

sarveṣāṃ anūtsargo vidyāyāḥ || 4 ||

4. Not to give up sacred learning [is a duty common] to all.

buddhvā karmāṇi yat kāmayeta tad ārabheta || 5 ||

5. Having learnt the rites [that are to be performed in each order], one may perform what one wishes.

yathā vidyā arthasya niyama etena-eva-antam anūpasīdata ācārya kule śarīra nyāso brahmacāriṇaḥ || 6 ||

6. Practicing until death [and living] according to the rule of a [temporary] student, a [professed] student may leave his body in the house of his teacher.

atha parivrājah || 7 ||

7. Now [follow the rules] regarding the ascetic [Samnyāsin].

ata eva brahmacaryavān pravrajati || 8 ||

8. Only after [having fulfilled] the duties of that [order of students] he shall go forth [as an ascetic], remaining chaste.

The meaning of the Sūtra is, that the studentship is a necessary preliminary for the Samnyāsin. If a man considers himself sufficiently purified by his life in that order, he may become a Samnyāsin immediately after its completion. Otherwise he may first become a householder, or a hermit, and enter the last order, when his passions are entirely extinct. (See also Manu 6:36; Yajñ. 3:56 - 57.)

tasya-upadiśanti || 9 ||

9. For him [the Samnyāsin]] they prescribe [the following rules]:—

*anagnir aniketaḥ syād aśarma aśaraṇo muniḥ | svādhyāya-eva-
utsrjamaṇo vācam grāme prāṇa vṛttiṃ pratilabhya-aniho- 'anamutraś
caret || 10 ||*

10. He shall live without a fire, without a house, without pleasures, without protection. Remaining silent and uttering speech only on the occasion of the daily recitation of the Veda, begging so much food only in the village as will sustain his life, he shall wander about neither caring for this world nor for heaven. (Manu 6:33, 42 - 45; Yajñ. 3:58 seq.)

tasya muktam ācchādanam vihitam || 11 ||

11. It is ordained that he shall wear clothes thrown away [by others as useless].

sarvataḥ parimokṣam eke || 12 ||

12. Some declare that he shall go naked.

Another [commentator] says, "Some declare that he is free from all injunctions and prohibitions, ie. he need neither perform nor avoid any [particular actions]."- Haradatta.

*satya anṛte sukha duḥkhe vedān imaṃ lokam amuṃ ca parityajya-ātmānam
anvicchet || 13 ||*

13. Abandoning truth and falsehood, pleasure and pain, the Vedas, this world and the next, he shall seek the ātman.

He shall seek, it. Meditate upon the Atman or Self, which has been described in the section on transcendental knowledge [1. 8].'- Haradatta.

buddhe kṣema prāpaṇam || 14 ||

14. [Some say that] he obtains Liberation if he [theoretically] knows [the ātman].

tat-śāstrair vipraṭiśiddham || 15 ||

15. [But] that [opinion] is opposed to the Shastras.

Haradatta apparently takes the word Shastras to mean 'Dharma-śāstras.

buddhe cet kṣema prāpaṇam iha-eva na duḥkham upalabheta || 16 ||

16. [For] if liberation were obtained by the [theoretical] knowledge of the ātman alone, then one ought not to experience suffering even in this [world].

etena param vyākhyātam || 17 ||

17. Thereby that which follows has been declared.

That which follows are the Yogas, which must be employed in order to cause the annihilation of suffering, after the knowledge of the atman or self has been attained.

atha vānaprasthaḥ || 18 ||

18. Now [follow the rules regarding] the hermit living in the woods.

ata eva brahmacaryavān pravrajati || 19 ||

19. Only after [completing] that [studentship] he shall go forth, remaining chaste.

tasya-upadiśanti || 20 ||

20. For him they give [the following rules]:—

*eka agnir aniketaḥ syād aśarma aśaraṇo muniḥ | svādhyāya eva-
utsrjamāno vācam || 21 ||*

21. He shall keep one fire only, have no house, enjoy no pleasures, have no protector, observe silence, uttering speech on the occasion of the daily recitation of the Veda only.

But which is that one fire? Certainly not the Gṛhya-fire, because he must remain chaste. Therefore the meaning intended is, “He shall offer a Samidhā morn and evening in the common fire, just as formerly, [during his studentship].” Another commentator says, ‘Gautama declares that he shall kindle a fire according to the rule of the śrāmaṇaka Sūtra. The śrāmaṇaka Sūtra is the Vaikhānasa Sūtra. Having kindled a fire in the manner prescribed there, he shall sacrifice in it every morning and every evening.’ — Haradatta. (See also Manu 6:4; Yajñ. 3:46.)

Praśna 2. Paṭala 9. Khaṇḍa 22.

tasya-araṇyam ācchādanaṃ vihitam || 1 ||

1. A dress of materials procured in the woods [skins or bark] is ordained for him. (Manu 6:6.)

tato mūlaiḥ phalaiḥ parṇais tṛṇair iti vartayaṃś caret || 2 ||

2. Then he shall wander about, sustaining himself by roots, fruits, leaves, and grass. (Manu 6:5, 21 Yajñ. 3:46.)

antataḥ pravṛttāni || 3 ||

3. In the end [he shall live on] what has become detached spontaneously.

tato- ‘apo vāyum ākāśam ity abhiniśrayet || 4 ||

4. Next he shall live on water, [then] on air, then on ether.

‘Then he shall live on ether, i. e. eat nothing at all.’ - Haradatta. (Manu 6:31; Yajñ.3:56)

teṣām uttara uttaraḥ saṃyogaḥ phalato viśiṣṭaḥ || 5 ||

5. Each following one of these modes of subsistence is distinguished by a [greater] reward.

atha vānaprasthasya-eva-anupūrvyam eke- upadiśanti || 6 ||

6. Now some [teachers] enjoin for the hermit the successive performance [of the acts prescribed for the several orders].

‘The word atha, “now,” introduces a different opinion. Above, it has been declared that the life in the woods [may be begun] after the studentship only. But some teachers enjoin just for that hermit a successful performance of the acts.

vidyām samāpya dāraṃ kṛtvā-agnīn ādhāya karmāṇy ārabhate soma avarārdhyāni yāni śrūyante || 7 ||

7. After having finished the study of the Veda, having taken a wife and kindled the sacred fires, he shall begin the rites, which end with the Soma sacrifices, [performing] as many as are prescribed in the revealed texts.

grhān kṛtvā sa dāraḥ sa prajāḥ saha-agnibhir bahir grāmād vaset || 8 ||

8. [Afterwards] he shall build a dwelling, and dwell outside the village with his wife, his children, and his fires, (Manu 6:3 seq.Yajñ3:45)

eko vā || 9 ||

9. Or [he may live] alone.

śiloñchena vartayet || 10 ||

10. He shall support himself by gleaning corn.

Haradatta thinks at this rule refers both to the hermit who lives with his family and to him who lives alone. Others refer it to the latter only.

na ca-ata ūrdhvaṃ pratigrhṇīyāt || 11 ||

11. And after that he shall not any longer accept gifts.

abhiṣiktaś ca juhuyāt || 12 ||

12. And he shall sacrifice [only] after having bathed [in the following manner]:—

śanair apo- ‘abhyaveyād abhighnann abhimukham ādityam udakam upasṛśet || 13 ||

13. He shall enter the water slowly, and bathe without beating it [with his hand], his face turned towards the sun.

iti sarvatra-udaka upasparśana vidhiḥ || 14 ||

14. This rule of bathing is valid for all [castes and orders].

tasya dvamdvam dravyāṇām eke- upadiśanti pāka artha bhojana artha vāsi paraśu dātrakājānām || 15 ||

15. Some enjoin [that he shall prepare] two sets of utensils for cooking and eating, [and] of choppers, hatchets, sickles, and mallets.

According to Haradatta, the word kāja appears to designate 'a mallet; in the passage from the Rāmāyaṇa quoted in the Petersburg Dict. the commentator explains it by pitaka, basket.'

dvamdvānām eka ekam ādāya-itarāṇi datvā-aranyam avatiṣṭheta || 16 ||
(*dvandānām*)

16. He shall take one of each pair [of instruments], give the others [to his wife], and [then] go Into the forest.

tasya-aranyena-eva-ata ūrdhvaṃ homo vṛttiḥ pratīkṣāt-chādanaṃ ca || 17 ||

17. After that time [he shall perform] the burnt oblations, [sustain] his life, [feed] his guests, and [prepare] his clothes with materials produced in the forest. (Yajñ. 3:46).

yeṣu karmasu puroḍāśās caravas teṣu kāryāḥ || 18 ||

18. Rice must be used for those sacrifices for which cakes mixed with meat [are employed by the householder].

sarvaṃ ca-upāṃsu saha svādhyāyena || 19 ||

19. And all [the Mantras], as well as the daily portion of the Veda, [must be recited] inaudibly.

na-aranyam abhi-āśrāvayet || 20 ||

20. He shall let the inhabitants of the forest hear [his recitation].

This Sūtra explains the word upāṃsu, 'inaudibly.'

agni arthaṃ śaraṇam || 21 ||

21. [He shall have] a shelter for his fire [only].

ākāśe svayam || 22 ||

22. He himself [shall live] in the open air.

anupastīrṇe śayyā āsane || 23 ||

23. His couch and seat must not be covered [with mats].

nave sasye prāpte purāṇam anujānīyāt || 24 ||

24. If he obtains fresh grain, he shall throw away the old [store]. (Manu 6:15; Yajñ. 3:47)

Praśna 2. Pāṭala 9. Khaṇḍa 23

*bhūyāṃsaṃ vā niyamam icchann anvaham eva pātreṇa sāyaṃ prātar
artham āharet || 1 ||*

1. If he desires [to perform] very great austerities, he [shall not make a hoard of grain, but] collect food every day only, morning and evening, in his vessel.

The following rules apply to a solitary hermit.

*tato mūlaiḥ phalaiḥ parṇais tṛṇair iti vartayaṃś cared antataḥ pravṛttāni
tato- 'apo vāyum ākāśam ity abhiniśrayet teṣāṃ uttara uttarāḥ saṃyogaḥ
phalato viśiṣṭaḥ || 2 ||*

2. Afterwards he shall wander about, sustaining his life with roots, fruits, leaves, and grass [which he collects]. Finally [he shall content himself with] what has become detached spontaneously. Then he shall live on water, then on air, [and finally] upon ether. Each succeeding mode of subsistence procures greater rewards.

These Sūtras are repeated in order to show that, according to the opinion of those who allow hermits to live with their families, the end should be the same.

atha purāṇe ślokāv udāharanti || 3 ||

3. Now they quote [the following] two verses from a Purana:—

*aṣṭāśītisahasrāṇi ye prajāṃ īśira-ṛṣayaḥ |
dakṣiṇena-aryamṇaḥ panthānaṃ te śmaśānāni bhejire || 4 ||*

4. Those eighty thousand sages who desired offspring passed to the south by āryaman's road and obtained cremation grounds.

This verse and the next are applied to disparage the order of householders. Haradatta explains 'cremation-grounds' by 'new births which lead to new deaths; but see below sūtra 10, also Yajñ. 3:186 - 187

*aṣṭāśītisahasrāṇi ye prajāṃ na-īśira-ṛṣayaḥ |
uttareṇa-aryamṇaḥ panthānaṃ te- 'amṛtatvaṃ hi kalpate || 5 ||*

5. Those eighty thousand sages who desired no offspring passed by āryaman's road to the north and obtained immortality.

ity ūrdhva retasāṃ praśaṃsā || 6 ||

6. Thus are praised those who keep the vow of chastity.

atha-api saṃkalpa siddhayo bhavanti || 7 ||

7. Now they accomplish also their wishes merely by conceiving them,

yathā varṣaṃ prajā dānaṃ dūre darśanaṃ manojavatā yac ca-anyad evaṃ yuktam || 8 ||

8. For instance [the desire to procure] rain, to bestow children, second sight, to move quick as thought, and other [desires] of this description.

tasmāt-śrutitaḥ pratyakṣa phalatvāc ca viśiṣṭān āśramān etān eke bruvate || 9 ||

9. Therefore on account of [passages] of the revealed texts, and on account of the visible results, some declare these orders [of men keeping the vow of chastity to be] the most excellent.

traividya vṛddhānāṃ tu vedāḥ pramāṇam iti niṣṭhā tatra yāni śrūyante vrīhi yava paśu ājya payaḥ kapāla patnī saṃbandhāny uccair nīcāiḥ kāryam iti tair viruddha ācāro- ‘apramāṇam iti manyante || 10 ||

10. But [to this we] answer:—It is the firm opinion of those who are well versed in the threefold sacred learning, that the Vedas are the highest authority. They consider that the [rites] which are ordered there to be performed with rice, barley, animals, clarified butter, milk, potsherds, [in conjunction] with the wife, [and accompanied] by loud or muttered (Mantras), must be performed, and that [hence] a rule of conduct which is opposed to these [rites] is of no authority.

yat tu śmaśānam ucyate nānā karmaṇāṃ eṣo- ‘ante puruṣa saṃskāro vidhīyate || 11 ||

11. But by the term cremation-ground [in the text above given] it is intended to ordain the last rites for those who have performed many sacrifices, [and not to mean that dead householders become demons and haunt cemeteries.]

The Sūtra is intended to remove the blame thrown on the order of householders by the verse quoted. Haradatta seems to have forgotten his former explanation of *Smaśānāni*.

tataḥ param anantyaṃ phalaṃ svargya śabdaṃ śrūyate || 12 ||

12. The revealed texts declare that after [the burial follows] a reward without end, which is designated by the term ‘heavenly bliss.’

Praśna 2. Pāṭala 9. Khaṇḍa 24.

*atha-apy asya prajātim amṛtam āmnāya āha |
prajāṃ anu prajāyase tad u te martyāmṛtam iti || 1 ||*

1. Now the Veda declares also one's offspring to be immortality [in this verse]:—'In you offspring you are born again, that, mortal, is your immortality.'

*atha-api sa eva-ayaṃ virūḍhaḥ pṛthak pratyakṣeṇa-upalabhyate dṛśyate
ca-api sārūpyaṃ dehatvam eva-anyat || 2 ||*

2. Now it can also be perceived by the senses that the [father] has been reproduced separately [in the son]; for the likeness [of a father and of a son] is even visible, only [their] bodies are different.

*te śiṣṭeṣu karmasu vartamānāḥ pūrveṣāṃ sām̐parāyeṇa kīrtiṃ svargaṃ ca
vardhayanti || 3 ||*

3. 'These [sons] who have, fulfilling the rites taught [in the Veda] increase the fame and heavenly bliss of their departed ancestors'

evam avaro- 'avaraḥ pareṣāṃ || 4 ||

4. 'In this manner each succeeding generation increases the fame 'and heavenly bliss of the preceding ones.'

ā bhūta sam̐plavāt te svarga jitaḥ || 5 ||

5. 'They [the ancestors] live in heaven until the [next] general destruction of created things.'

punaḥ sarge bīja arthā bhavanti-iti bhaviṣyat purāṇe || 6 ||

6. At the new creation [of, the world] they become the seed. That has been declared in the Bhaviṣya Purāṇa.

'They become the seed,' ie. 'The Prajāpatis.'

atha-api prajāpater vacanam || 7 ||

7. Now Prajāpati also says,

*trayīm vidyām brahmacaryaṃ prajātim śraddhām tapo yajñam
anupradānam |*

*ya etāni kurvate tair it saha smo rajo bhūtvā dhvaṃsate- 'anyat
praśaṃsann iti || 8 ||*

8. 'Those dwell with us who fulfil the following [duties]:—the study of the three Vedas, the studentship, the procreation of children, conviction,

meditation, sacrifices, and the giving of charity. He who praises other [duties], becomes dust and perishes.’

‘Other [duties], ie. the order of ascetic and the like.’ - Haradatta.

tatra ye pāpakṛtas ta eva dhvaṃsanti yathā parṇaṃ vanaspater na parān hīṃsanti || 9 ||

9. Those among these [sons] who transgress, perish alone, just as the leaf of a tree [which has been attacked by worms falls without injuring its branch or tree]. They do not hurt their ancestors.

na-asya-asmiṃ loka karmabhiḥ sambandho vidyate tathā parasmin karma phalaiḥ || 10 ||

10. [For] the [ancestor] has no connection with the acts committed [by his descendant] in this world, nor with their results in the next.

tad etena veditavyam || 11 ||

11. [The truth of] that may be known by the following [reason]:—

prajāpater ṛṣṇām iti sargo- ‘ayam || 12 ||

12. This creation [is the work] of Prajāpati and of the sages.

tatra ye puṇya kṛtas teṣāṃ prakṛtayaḥ parā jvalantya upalabhyante || 13 ||

13. The bodies of those [sages] who stay there [in heaven] on account of their merits appear visibly most excellent and brilliant [as, for instance, the constellation of the seven Rishis].

As the Rishis have not lost heaven through the sins of their sons, the dogma according to which ancestors lose heaven through the sins of their sons, must be false.

syāt tu karma avayavena tapasā vā kaścit saśarīro- ‘antavantam lokam jayati samkalpa siddhiś ca syān na tu taj jyaiṣṭhyam āśramāṇām || 14 ||

14. But even though some [ascetic], whilst still in the body, may gain heaven through a portion of [the merit acquired by his former] works or through austerities, and though he may accomplish [his objects] by his mere wish, still this is no reason to place one order before the other.

Apastamba’s own opinion is apparently against pure asceticism.

Praśna 2. Paṭala 9. Khaṇḍa 25.

vyākhyātāḥ sarva varṇānām sādharmaṇa vaiśeṣikā dharmāḥ | rājñas tu

viśeṣādvakṣyāmaḥ ||

1. The general and special duties of all castes have been explained. But we will now declare those of a ruler in particular.

dakṣiṇā dvāraṃ veśma puram ca māpayet || 2 ||

2. He shall have built a town and a palace, the gates of both of which [must look] towards the South.

antarasyām puri veśma || 3 ||

3. The palace [shall stand] in the heart of the town.

‘In the heart of the town, i. e. in that town which is surrounded by all the walls. — Haradatta. (Compare Manu 7:76).

tasya purastād āvasathas tad āmantraṇam ity ācakṣate || 4 ||

4. In front of that [there shall be] a hall. That is called the hall of invitation.

dakṣiṇena puram sabhā dakṣiṇa udag dvārā yathā-ubhayam samdṛśyeta bahir antaram ca-iti || 5 ||

5. [At a little distance] from the town to the south [he shall cause to be built] an assembly-house with doors on the south and on the north sides, so that one can see what passes inside and outside.

sarveṣv eva-ajasrā agnayaḥ syuḥ || 6 ||

6. In all [these three places] fires shall burn constantly.

According to Haradatta, the fires are to be common, not consecrated ones.

agni pūjā ca nityā yathā grhamedhe || 7 ||

7. And oblations must be offered in these fires daily, just as at the daily sacrifice of a householder. (Manu 7:78; Yajñ. I:313).

āvasathe śrotriya avarārdhyān atithīn vāsayet || 8 ||

8. In the hall he shall put up his guests, at least those who are learned in the Vedas. (Manu 7:82 seq.)

teṣāṃ yathā guṇam āvasathāḥ śayya ānna pānam ca videyam || 9 ||

9. Rooms, a couch, food and drink should be given to them according to their good qualities.

gurūn amātyāṃś ca na-atijīvet || 10 ||

10. Let him not live better than his Gurus or advisors.

‘The Gurus are the father and other [venerable relations].’ — Haradatta.

*na ca-asya viṣaye kṣudhā rogeṇa hima ātapābhyāṃ vā-avasīded abhāvād
buddhi pūrvam vā kaścit || 11 ||*

11. And in his realm no [Brāhmaṇa] should suffer hunger, sickness, cold, or heat, be it through want, or intentionally. (Manu 7:134.)

‘Or intentionally; with reference to that the following example may be given. If anybody is to be made to pay his debts of taxes, then he is to be exposed to cold or heat, or to ‘be made’ to fast [until he pays]. The king shall :—punish [every one] who acts thus.’ — Haradatta.

*sabhāyā madhye- ‘adhidevanam uddhatya-avokṣya-akṣān nivaped yugmān
vaibhūtakān yathāarthān || 12 ||*

12. In the midst of the assembly-house, [the superintendent of the house] shall raise a play-table and sprinkle it with water, turning his hand downwards, and place on it dice in even numbers, made of Vibhūtika [wood], as many as are wanted.

āryāḥ śucayaḥ satyaśīlā dīvitāraḥ syuḥ || 13 ||

13. People of the first three castes, who are pure and truthful, may be allowed to play there.

Having played there, they shall give a fixed sum to the gambling-house keeper and go away. The latter shall, every day or every month or every year; give that gain to the king. And the king shall punish those who play elsewhere or quarrel in the assembly-house.’ — Haradatta

*āyudha grahaṇam nṛtta gīta vāditrāṇi-iti rāja adhīnebhya- ‘anyatra na
vidyeraṇ || 14 ||*

14. Contests of martial arts, dancing, singing, music, and the like [performances] shall be held only [in the houses] of the king’s servants.

At festivals and the like occasions [these performances] take place also elsewhere, that is the custom. — Haradatta.

*kṣemakṛd rājā yasya viṣaye grāme- ‘araṇye vā taskara bhayaṃ na vidyate
|| 15 ||*

15. That king only takes care of the welfare of his subjects in whose dominions, be it in villages or forests, there is no danger from thieves. (Manu 7:143, and passim; Yajñ. 1:335.)

Praśna 2. Paṭala 10. Khaṇḍa 26.

*bhṛtyānām anuparodhena kṣetram vittaṃ ca dadad brāhmaṇebhya yathā
arham anantāṃl lokān abhijayati || 1 ||*

1. A [king] who, without detriment to his servants, gives land and money to Brāhmaṇas according to their deserts gains endless worlds. (Manu 7:83, 84, 88; Yajñ. 1:314)

brāhmaṇa svāny apajigīṣamāṇo rājā yo hanyate tam āhur ātmayūpo yajño- 'ananta dakṣiṇa iti || 2 ||

2. They say [that] a king, who is slain in attempting to recover the property of Brāhmaṇas, [performs] a sacrifice where his body takes the place of the sacrificial post, and at which an unlimited fee is given.

According to Haradatta the king's body represents the post [yupa], his Self the sacrificial animal, the recovered property the reward for the priests or fee.

etena-anye sūrā vyākhyātāḥ prayojane yudhyamānās tanu tyajāḥ || 3 ||

3. Hereby have been declared [the rewards of] other heroes, who fall fighting for a [worthy] cause. (Manu 7:89; Yajñ. 1:323, 324).

grāmeṣu nagareṣu ca-āryān-śucīn satyaśīlān prajāguptaye nidadhyāt || 4 ||

4. He shall appoint men of the first three castes, who are pure and truthful, over villages and towns for the protection of the people. (Manu 7:115 - 124; Yajñ. 1:321).

teṣāṃ puruṣās tathā guṇā eva syuḥ || 5 ||

5. Their servants shall possess the same qualities.

sarvato yojanaṃ nagaraṃ taskarebhyo rakṣyam || 6 ||

6. They must protect a town from thieves in every direction to the distance of one yojana. Yajñ. 2:271 - 272.

A yojana is a distance of 4 krośa, [kos]

krośo grāmebhyaḥ || 7 ||

7. [They must protect the country to the distance of] one kroscha from each village.

A krosa, kos, or gau, literally; 'the lowing of a cow' is variously reckoned at 1.5 - 4 miles .

tatra yat-muṣyate tais tat pratidāpyam || 8 ||

8. They must be made to compensate for what is stolen within these boundaries. (Yajñ. 1:272.)

dhārmyaṃ śulkaṃ avahārayet || 9 ||

9. The [king] shall make them collect the lawful taxes [śulka]

According to Haradatta, who quotes Gautama in his commentary, the śulka is the

1.20th part of a merchant's gains. On account of the Sūtras immediately following, it is, however, more probable that the term is here used as a synonym of 'kara,' and includes all taxes. 'Lawful' taxes are, of course, those sanctioned by custom and approved of by the Smṛtis.

akaraḥ śrotṛīyaḥ || 10 ||

10. A Vedic Scholar is exempt from taxes, (Manu 7:133.)

sarva varṇānāṃ ca stṛīyaḥ || 11 ||

11. And the women of all castes,

kumārāś ca prāg vyañjanebhyaḥ || 12 ||

12. And boys before the marks [of puberty appear],

ye ca vidyā arthā vasanti || 13 ||

13. And those who live [with a teacher] in order to study,

tapasvinaś ca ye dharma parāḥ || 14 ||

14. And those who perform austerities, being intent on fulfilling the sacred law,

'Why does he say "intent on fulfilling the holy law?" Those shall not be free from taxes who perform austerities in order to make their magic charms efficacious.' — Haradatta.

śūdraś ca pāda avanektā || 15 ||

15. And a śūdra who lives by washing the feet,

andha mūka badhira roga viṣṭāś ca || 16 ||

16. Also blind, dumb, deaf, and diseased persons [as long as their infirmities last],

ye vyarthā dravya parigrahaiḥ || 17 ||

17. And those to whom the acquisition of property is forbidden [as Sannyāsins].

abuddhi pūrvam alaṃkṛto yuvā paradāram anupraviśan kumārīṃ vā vācā bādhyah || 18 ||

18. A young man who, decked with ornaments, enters unintentionally [a place where] a married woman or a [marriageable] damsel [sits], must be reprimanded.

The ornaments would indicate that he was bent on mischief. Compare above, 1:2:32:6.

buddhi pūrvam tu duṣṭa bhāvo daṇḍyah || 19 ||

19. But if he does it intentionally with a bad purpose, he must be fined.
(Manu 8:354; Yajñ. 2:284.)

The punishment must be proportionate to his property and the greatness of his offence. The term “with a bad purpose” is added, because he who has been sent by his teacher [to such a place] should not be punished.’ — Haradatta.

saṁnipāte vṛtte śiśna cchedanaṁ sa vṛṣaṇasya || 20 ||

20. If he has actually committed adultery, his penis shall be cut off together with the testicles.

kumāryāṁ tu svāny ādāya nāśyaḥ || 21 ||

21. But [if he has had intercourse] with a [marriageable] girl, his property shall be confiscated and he shall be banished.

atha bhr̥tye rājñā || 22 ||

22. Afterwards the king must support [such women and damsels],

rakṣye ca-ata ūrdhvaṁ maithunāt || 23 ||

23. And protect them from defilement.

nirveṣa abhyupāye tu svāmibhyo- ‘avaśṛjet || 24 ||

24. If they agree to undergo the [prescribed] penance, he shall make them over to their [lawful] guardians.

ie. a married woman to her husband or father-in-law, an unmarried damsel to her father or to her brother.’ — Haradatta.

Praśna 2. Paṭala 10. Khaṇḍa 27.

carite yathā puraṁ dharmād-hi saṁbandhaḥ || 1 ||

1. If [adulteresses] have performed [the prescribed penance], they are to be treated as before [their fault]. For the connection [of husband and wife] takes place through the law.

sagotra sthānīyāṁ na parebhyaḥ samācakṣīta || kulāya hi strī pradīyata ity upadiśanti ||:2,3||

[A husband] shall not hand over his [wife], who belongs to his own gotra, to others [than to his blood-line], in order to beget children for himself, for they declare, that a bride is given to the family [of her husband, and not to the husband alone].

This Sūtra refers to the begetting of a surrogate or *kṣetraja* son, and gives the usual

rule, that only the *Sagotras* or clansman who is related by blood, a brother, a cousin, brother-in-law, etc. shall be employed as sperm donors rather than strangers. A woman is given to a family rather than an individual and therefore, in a pre-industrial agrarian society, it was in the interests of the whole family that procreation occurs some how or other.

tad indriya daurbalyād [vipratipannam || 4 ||

4. That is [at present] forbidden on account of the weakness of [men's] senses.

For now-a-days the senses of men are weak, and therefore the peculiar [law formerly] in force regarding blood-lines is so no longer, lest husband should be set aside under the pretended sanction of the Shastras. — Haradatta

aviśiṣṭam hi paratvam pāṇeh || 5 ||

5. The hand [of a sagotra is considered in law to be] that of a stranger, and so is [that of any other person except the husband].

tad vyatikrame khalu punar ubhayor narakah || 6 ||

6. If the [marriage vow] is transgressed, both [husband and wife] certainly go to hell.

niyama ārambhaṇo hi varṣīyān abhyudaya evam ārambhaṇād apatyāt || 7 ||

7. The reward [in the next world] resulting from obeying the restrictions of the law is preferable to offspring obtained in this manner [by means of Niyoga].

nāśya āryaḥ śūdrāyām || 8 ||

8. A man of one of the first three castes [who commits adultery] with a woman of the śūdra caste shall be banished.

vadhyaḥ śūdra āryāyām || 9 ||

9. A śūdra [who commits adultery] with a woman of one of the first three castes shall suffer capital punishment. (Manu 8:374 Yajñ. 2:286.)

According to Haradatta, this refers to a śūdra servant who seduces a woman committed to his charge. In other cases the punishment prescribed, 2:10:26:10 is to take effect. The same opinion is expressed by Gautama.

dāraṃ ca-asya karśayet || 10 ||

10. And he shall emaciate a woman who has committed adultery with a [śūdra, by making her undergo penances and fasts, in case she had no child].

savarṇāyām anya pūrvāyām sakṛt saṃnipāte pādaḥ patati-ity upadiśanti ||

11 ||

11. They declare, that [a Brāhmaṇa] who has once committed adultery with a married woman of equal class, shall perform one-fourth of the penance prescribed for an outcast.

This refers to the wife of a śrōtriya, as Haradatta states according to Gautama. The penance is three years' chastity.

evam abhyāse pādaḥ pādaḥ || 12 ||

12. In like manner for every repetition of the crime], one-fourth of the penance must be added].

caturthe sarvam || 13 ||

13. [If the offence be committed] for the fourth time, the whole [penance of twelve years must be performed].

jihvā ācchedanaṃ śūdrasya-āryaṃ dhārmikam ākrośataḥ || 14 ||

14. The tongue of a śūdra who speaks evil of a virtuous person, belonging to one of the first three castes, shall be cut out.

vāci pathi śayyāyām āsana iti samībhavato daṇḍa tāḍanam || 15 ||

15. A śūdra who assumes a position equal [to that of a member of one of the first three castes], in conversation, on the road, on a couch, in sitting [and on similar occasions], shall be flogged.

In conversation, ie. addressing āryas familiarly, with tvam, 'you,' etc.

puruṣa vadhe steye bhūmi ādāna iti svāny ādāya vadhyaḥ || 16 ||

16. In case [a śūdra] commits murder or theft, appropriates land [or commits similar heinous crimes], his property shall be confiscated and he himself shall suffer capital punishment.

cakṣu nirodhas tv eteṣu brāhmaṇasya || 17 ||

17. But if these [offences be committed] by a Brāhmaṇa, he shall be made blind [by tying a cloth over his eyes].

Haradatta states expressly that the eyes of a Brāhmaṇa must not be put out by any sharp instrument. He should be kept blindfold all his life.

niyama atikramaṇam anyam vā rahasi bandhayet || 18 ||

18. He shall keep in secret confinement him who violates the rules [of his caste or order], or any other offender, until [he promises] amendment.

ā samāpatteḥ asamāpattau nāśyaḥ || 19 ||

19. If he does not amend, he shall be banished.

ācārya ṛtvik snātako rājā-iti trāṇaṃ syur anyatra vadhyāt || 20 ||

20. A spiritual teacher, an officiating priest, a Snātaka, and a prince shall be able to protect [a criminal from punishment by their intercession], except in case of a capital offence.

The intercession is to take effect in this manner:— mutilation is commuted to a fine, a fine to a flogging, a flogging to a reprimand - Haradatta.

Praśna 2. Paṭala 11. Khaṇḍa 28.

kṣetraṃ parigrhya-utthānā bhāvāt phalābhāve yaḥ samṛddhaḥ sa bhāvi tad apahāryaḥ || 1 ||

1. If a person who has taken [a lease of] land [for cultivation] does not exert himself, and hence [the land] bears no crop, he shall, if he is rich, be made to pay [to the owner of the land the value of the crop] that ought to have grown.

avaśinaḥ kīnāśasya karma nyāse daṇḍa tāḍanam || 2 ||

2. A servant in tillage who abandons his work shall be flogged.

Another commentator, quoted by Haradatta, connects this Sūtra with the preceding, and refers it to a poor lessee of land, who cannot pay the value of the crop which was lost through his negligence. A third explanation refers the Sūtra to a cultivator who neglects to till his land. Gagannatha's authorities, the Cintāmaṇi and Ratnākara, agree with Haradatta's first explanation.

tathā paśupasya || 3 ||

3. The same [punishment shall be awarded] to a herdsman [who leaves his work];

avarodhanam ca-asya paśūnām || 4 ||

4. And the flock [entrusted] to him shall be taken away [and be given to some other herdsman].

hitvā vrajam ādinaḥ karśayet paśūn na-atipātayet || 5 ||

5. If cattle, leaving their stable, eat [the crops of others, then the owner of the crops, or the king's servants], may make them lean [by impounding them]; [but] he shall not exceed [in such punishment]. (Manu 8:240; Yajñ. 2:159 s 161)

avarudhya paśūn mārāṇe nāśane vā svāmibhyo- 'avasṛjet || 6 ||

6. If [a herdsman] who has taken cattle under his care, allows them to perish, or loses [them by theft, through his negligence], he shall replace them [or pay their value] to the owners. (Manu 8:232; Yajñ. 2:164.)

*pramādād arāṇye paśūn utsṛṣṭān drṣṭvā grāmam ānīya svāmibhyo-
'avasṛjet || 7 ||*

7. If [the king's forester] sees cattle that have been sent into the forest through negligence [without a herdsman], he shall lead them back to the village and hand them over to the owners.

punaḥ pramāde sakṛd avarudhya || 8 ||

8. If the same negligence [occurs] again, he shall once impound them [and afterwards give them back].

tata ūrdhvaṃ na sūrḥṣet || 9 ||

9. [If the same fault be committed again] after that [second time], he shall not take care [of them].

*paraparigraham avidvān ādadāna edha udake mūle puṣpe phale gandhe
grāse śāka iti vācā bādhyah || 10 ||*

10. He who has taken unintentionally the property of another shall be reprimanded, in case [the property be] fuel, water, roots, flowers, fruits, perfumes, fodder, or vegetables.

viduṣo vāsasaḥ parimoṣaṇam || 11 ||

11. [If he takes the above mentioned kinds of property] intentionally, his garment shall be taken away.

adaṇḍyah kāmakṛte tathā prāṇa saṃśaye bhojanam ādadānaḥ || 12 ||

12. He who intentionally takes food when he is in danger of his life shall not be punished.

prāpta nimitte daṇḍa akarmaṇi rājānam enaḥ sprśati || 13 ||

13. If the king does not punish a punishable offence, the guilt falls upon him. (Manu 8:308; Yajñ. 1:336).

Praśna 2. Paṭala 11. Khaṇḍa 29.

prayojayitā mantā kartā-iti svarga naraka phaleṣu karmasu bhāginah || 1

1. He who instigates, he who assists in, and he who commits [an act, these three] share its rewards in heaven and its punishments in hell.

yo bhūya ārabhate tasmin phala viśeṣaḥ || 2 ||

2. The one amongst these who contributes most to the accomplishment [of the act obtains] a greater share of the result.

kuṭumbinau dhanasya-īśate || 3 ||

3. Both the wife and the husband have power over [their] common property.

It is the duty of the wife to spend and manage the finances of the home.

tayor anumate- 'anye- 'api tad-hiteṣu varteran || 4 ||

4. By their permission, others also may act for their good [in this and the next world, even by spending money].

‘Others, ie. the sons and the rest.’ — Haradatta.

vivāde vidyā abhijana saṃpannā vṛddhā medhāvino dharmeṣv a vinipātinaḥ || 5 ||

5. Men of learning and pure descent, who are aged, clever in reasoning, and careful in fulfilling the duties [of their caste and order, shall be the judges] in lawsuits. (Yajñ. 2:2)

saṃdehe liṅgato daivena-iti vicitrya || 6 ||

6. In doubtful cases [they shall give their decision] after having ascertained [the truth] by inference, ordeals, and the like [means].

‘And the like, ie. by cross-examination, etc.’ — Haradatta.

punyāhe prātar agnāv iddhe- 'apāmanṭe rājavaty ubhayataḥ samākhyāpya sarva anumate mukhyaḥ satyaṃ praśnaṃ brūyāt || 7 ||

7. A person who is possessed of good qualities [may be called as a witness, and] shall answer the questions put to him according to the truth on an auspicious day, in the morning, before a kindled fire, standing near [a jar full of water, in the presence of the king, and with the consent of all [of both parties and of the judges], after having been exhorted [by the judge] to be fair to both sides. (Manu 8:87 seq.; Yajñ. 2:68 s 75)

anṛte rājā daṇḍaṃ praṇayet || 8 ||

8. If [he is found out speaking] an untruth, the king shall punish him. (Manu 8:119 seq.)

narakaś ca-atra-adhikaḥ sāṃparāye || 9 ||

9. Besides, in that case, after death, hell [will be his punishment]. (Manu 8:89 seq.)

satye svargaḥ sarva bhūta praśamsā ca || 10 ||

10. If he speaks the truth, [his reward will be] heaven and the approbation of all created beings. (Manu 8:81 seq.)

sā niṣṭhā yā vidyā strīṣu sūdreṣu ca || 11 ||

11. The knowledge which sūdras and women possess is the completion [of all study]. (Manu 2:223.)

The meaning of the Sūtra is, that men ought not to study solely or at first such śāstras as women or sūdras also learn, but that at first they must study the Veda. See Manu 11. 168. The knowledge which women and sūdras possess is dancing, music, and other branches of the Arthaśāstra.

ātharvaṇasya vedasya śeṣa ity upadiśanti || 12 ||

12. They declare, that [this knowledge] is a supplement of the Atharva Veda.

kṛcchrā dharma samāptiḥ samāmnātena lakṣaṇa karmaṇāt tu samāpyate || 13 ||

13. It is difficult to learn the sacred law from [the letter of] the Vedas [only]; but by following the indications it is easily accomplished.

tatra lakṣaṇam | sarva jana padeṣv ekānta samāhitam āryāṇām vṛttaṁ samyag vinītānām vṛddhānām ātmavatām alolupānām adāmbhikānām vṛtta sādṛśyaṁ bhajeta | evam ubhau lokāṁ abhijayati || 14 ||

14. The indications [for these doubtful cases] are: ‘He shall regulate his course of action according to the conduct which is unanimously recognised in all countries by people of the three twice-born castes, who have been properly obedient [to their teachers], who are mature, of subdued senses, neither given to avarice, nor hypocrites. Acting thus he will gain both worlds.’ (See above, 1:7:20:8 and 9)

strībhyaḥ sarva varṇebhyaś ca dharma śeṣān pratīyād ity eke- ity eke || 15 ||

15. Some declare, that the remaining duties [which have not been taught here] must be learnt from women and those of all castes.

|| samāptaṁ ca-idam āpastambīya dharmasūtram ||

ĀPASTAMBA GR̥HYA SŪTRAS



Introductory Note

The short treatise of Āpastamba on the Gr̥hya ritual forms one Prasna of the great corpus of the Āpastambiya Kalpa-Sūtra and stands, among the Gr̥hya texts, in closest connection with the Hiranyakeśin Gr̥hya Sutra, these two Sutras, both belonging to the Taittiriya School of the Black Yajur-Veda. The difference between them is that Āpastamba gives only the rules for the performance of the Gr̥hya rites without the Mantras, which are contained in a special collection, the Mantrapāṭha, standing by the side of the Sutras: Hiranyakeśin, on the other hand, follows the more usual practice, as adopted by śāṅkhāyana, āśvalāyana, Pāraskara, of interweaving the description of the ceremonies with the text of the corresponding Mantras.

Paṭala 1:Section 1.

1. Now [follow] the ceremonies [the knowledge of] which is derived from practice [and not from the śruti].
2. They should be performed during the northern course of the sun (*uttarāyaṇa*), on days of the first fortnight (*śukla-pakṣa*), on auspicious days,
3. With the sacrificial thread suspended over [the sacrificer's] left shoulder (*upavīti*).
4. [The rites should be performed] from left to right.
5. The beginning should be made on the east side or on the north side.
6. And also the end.
7. Ceremonies relating to the Ancestors [are performed] in the second fortnight (*kṛṣṇa-pakṣa*).
8. With the sacrificial thread draped over the right shoulder (*prācīnavīti*)
9. From right to left.
10. Ending in the south.
11. Ceremonies occasioned by special occurrences [are performed] according as their occasions demand.⁶
12. Having kindled the fire, one strews eastward-pointed Darbha grass around it,⁷

⁶ The Paribhāṣas for the Pākayajñas. 7-10. Comp. 7 with 2, 8 with 3:9 with 4,10 with 6.

⁷ Description of the regular form of a Pākayajña.

13. Or eastward-pointed and northward-pointed [darbha grass];
14. Southward-pointed at sacrifices to the Ancestors,
15. Or southward-pointed and eastward-pointed.
- 16 To the north of the fire one strews Darbha grass and [on that] one places the vessels [required for sacrifice] upside-down, in pairs, if during ceremonies related to the gods.
17. All at once, if to humans.
18. One by one, if to the Ancestors.
19. The preparation of the [blades used as] “purifiers,” the measure of their length, the preparation of the Prokṣani water, and the sprinkling of the vessels are the same here [to the Ancestors] as at the sacrifices of the new and full moon, [but are performed] in silence. (Comp. śrauta-Sūtra 1: 11, 6 seq.)

Preparation of the praṇīta water

20. To the west of the fire one pours water into a vessel over which one has laid [two grass blades called] *pavitrīs*, purifies [the water] three times with two northward-pointed *pavitrīs*, raises it to the level of the nose and mouth, places it to the north of the fire on Darbha grass, and covers it with Darbha grass.

Invocation of the Brāhman

21. On the south side he invites a Brāhmaṇa to sit down on Darbha grass.

Preparation of the Ghee

22. One melts the ājya⁸, pours it, to the west of the fire, into the ājya-sthāli, over which he has laid two purifiers, draws coals [out of the sacrificial fire] from the north, puts [the ājya-sthāli] on them, throws light on it by means of a burning [grass-blade] throws two Darbha points into it, moves a firebrand round it three times, takes it from the fire towards the north, sweeps the coals back [into the fire], purifies [the ājya] three times with two northward-pointed purifiers, moving them backward and forward, and throws the purifiers into the fire.

Paṭala 1: Section 2.

Preparation of the Sruk-sruva

⁸ There are two types of clarified butter used in yajñas — *Ājya* is made from goat’s milk and *ghṛta* is made from cow’s milk.

1. One warms the [two] sacrificial ladles over the fire, wipes them with Darbha blades, warms them again, sprinkles it [with water], puts it down, touches them with Darbha blades with water, and throws [the blades] into the fire.

Placing the Paridhis

2. As *paridhis* [pieces of wood laid round the fire] yoke-pins are used at the marriage, the Upanayana, the Samāvartana, the parting of the [wife's] hair, the tonsure of the child's hair, the cutting of the beard, and at expiatory ceremonies.

Sprinkling Water

3. He sprinkles water round the fire, on the south side from west to east with [the words], "Aditi, give thy consent !" on the west side from south to north with "Anumati, give thy consent!" on the north side from west to east with "Sarasvati, give thy consent!" all around with "God Savitri, please impel us!"

4. At ceremonies belonging to the Ancestors [water is sprinkled] only all round [the fire], silently.

The Āghāra and Ājya-bhāga Oblations

5. Having put a piece of wood on the fire, he offers the two *āghāra* oblations⁹ as at the sacrifices of the new and full-moon, silently.

6. Then he offers the two *ājyabhāga* oblations, over the easterly part of the northerly part [of the fire] with [the words], "To Agni Svāhā!" over the easterly part of the southerly part [another oblation] exactly like the preceding one, with [the words], "To Soma Svāhā!"¹⁰

The Pradhāna Homa

7. Having offered the chief oblations [belonging to each sacrifice] according to prescription, one adds the following oblations, viz. the Jaya, Abhyātana, Rāṣṭrabhṛt¹¹ oblations, the oblation to Prajāpati, the Vyāhṛtis one by one, the oblation to [Agni] Sviṣṭakṛt with [the following formula]; "What I have done too much in this ceremony, or what I have done here too little, all that may Agni Sviṣṭakṛt, he who knows, make well sacrificed and well offered. Svāhā !"

8. The sprinkling [of water] round [the fire is repeated] as above; the Mantras are altered so as to say, "Thou hast given thy consent", "Thou hast given thy impulse."

9. The designation "Pāka-yajña" is used of ceremonies connected with material life.

10. There the ritual based on the Brāhmaṇa [holds good].¹²

⁹ The śrauta rules on the two āghāras are given śrauta-Sūtra 11:12, 7; 14,1 One to prajāpati – streaming the ghee from the North-west corner to the South-east corner of the kuṇḍa. The one oblation to Indra from the South-west corner to the North-east corner.

¹⁰ Comp. śrauta-Sūtra 11:18 5; Hillebrandt, loc. cit., p. 106, note 3

¹¹ On the Jaya, Abhyātana, Rāṣṭrabhṛt formulas, comp. Pāraskara 1.

¹² According to Haradatta, this Sutra would imply that wheresoever the ritual described in the preceding Sutras holds good, another ritual based on the Brāhmaṇa, and more especially on the treatment of the Agnihotra in the Brahmana, may be used in its stead.

11. [To which the words allude], “He sacrifices twice; he wipes off [his hand] twice; he partakes twice [of the sacrificial food]; having gone away he sips [out of the śruk] and licks off [the śruk].”

The Wedding Ceremony

12. All seasons are fit for marriage with the exception of the two months of the śiśira (flower) season, and of the last summer month.

13. All Nakṣatras which are stated to be faultless, [are fit for marriage];

14. And all [other] auspicious performances.

15. And one should learn from women what ceremonies [are required by custom].

16. Under the Invākas [Nakṣatra], [the messengers who go to the girl’s father] are sent out: such messengers are welcome.

Paṭala 1: Section 3.

1. Under Magha [Nakṣatra] cows are given;

2. Under Phālgunī [Nakṣatra] marriage is celebrated.

3. A daughter whom he wishes to be dear [to her husband], a father should give in marriage under the Nisṭya [Nakṣatra]; thus she becomes dear [to her husband]; she does not return [to her father’s] house: this is an observance based on a Brāhmaṇa.¹³

4. The word Invākās means Mṛgaśiras; the word Nisṭya means Svāti.¹⁴

5. At the wedding one cow [is given].

6. In the house one cow [is given].

7. With the [first cow] he should prepare an *Arghya* reception for the bridegroom as for a guest.

8. With the other [the bridegroom should do so] for a person whom he reveres.¹⁵

9. These are the occasions for slaughtering a cow: [the arrival of] a guest, [the Aṣṭaka sacrifice offered to] the Ancestors, and marriage.

10. Let [the wooer] avoid in his wooing, a girl that sleeps, or cries, or has left home.¹⁶

11. And let him avoid one who has been given [married to another], and who is over protected [by her relations], and one who looks wicked [?], or who is a most excellent one [?], or [who is like the fabulous deer] *sarabha* [?], a hunch-back, a girl of monstrous appearance, a bald headed girl, a girl whose skin is like a frog’s [?], a girl who has gone over to another family [?], a girl given to sensual pleasures [?], or a

¹³ Comp. Taittirīya Brāhmaṇa I;5;2;3

¹⁴ Comp. Sūtra 3, and above, Section 2, Sūtra 16.)

¹⁵ 5-8. Comp. Saṅkhāyana-Gṛhya 1;12;10. It is clear that with the first cow the bride’s father has to receive the bridegroom. The “house” mentioned in Sutra 6 seems to be the house of the newly married couple. In the expression “whom he reveres,” “he”, according to the commentaries, is the bridegroom.

¹⁶ This Sutra forms a half-sloka.)

herdess, or one who has too many friends, or who has a fine younger sister, or one whose age is too near to that of the bridegroom [?].¹⁷

12. Girls who have the name of a Nakshatra, or of a river, or of a tree, are objectionable.

13. And all girls in whose names the second to last letter is r or l, one should avoid in wooing.

14. If possible, he should place [the following] objects hidden before the girl, and should say to her, "Touch [one of these things]."

15. [The objects are], different kinds of seeds mixed together, loose earth from [the sacrificial altar called] vedi, an earth-clod from a field, cow-dung, and an earth-clod from a cemetery.

16. If she touches one of the former [objects, this portends] prosperity as characterized [by the nature of what she has touched].

17. The last is regarded as objectionable.

18. Let him marry a girl of good family and character, with auspicious characteristics, and of good health.

19. Good family, a good character, auspicious characteristics, learning and good health: these are the required qualities of a bridegroom.

20. A bride who is pleasing to his mind and his eyes, will bring happiness to him; let him pay no attention to the other things: — such is the opinion of some.

Pātala 2, Section 4

1. Let him send out as his wooers friends who have assembled, who are versed in the Mantras.

2. He should recite over them the first two verses (Mantrap. 1;1;1;2).

3. When he himself has seen [the bride], let him recite the third mantra (M. 1:1;3).

4. With the fourth (M. 1:1:4) let him gaze at her.

5. Let him seize with his [right] thumb and ring-finger a Darbha blade, and let him wipe [therewith] the forehead between her eye-brows with the next Yajus (M. 1:1:5), and let him throw it away towards the west.

6. If a negative omen occurs [such as the bride's or her relations' weeping], let him recite the next mantra (1:1:6).

7. With the next mantra (1:1:7) let him send an even number of persons who have assembled there, and who are versed in the Mantras, to fetch water.

¹⁷ 11. Most expressions in this Sutra are quite doubtful, and their translation rests on the explanations of the commentators [see pp. 44:45 of Dr. Winternitz's edition], which are evidently for the most part only guesses.

8. With the next Yajus (M. 1:1:8) he places [a crown of] Darbha grass on her head; on that, with the next mantra (M. 1;1;9) he places a right yoke-hole; on this hole he lays with the next mantra (M. 1:1:10), a piece of gold, and bathes her with the next five verses (M. 1:2, 1-5), [So that the water runs over that gold and through the yoke-hole]; with the next mantra (M. 1:2,6) he causes her to dress in a new garment, and with the next (M1:2,7) he girds her with a rope [made of darbha grass].
9. Then he takes hold of her with the next mantra (M.1;2;8) by her right hand, leads her to the fire, spreads a grass mat to west of the fire, so that the points of the blades in it are directed towards the north, and on this mat they both sit down, the bridegroom to the north.
10. After the ceremonies have been performed from the putting of wood on the fire down to the *ājyabhāga* oblations, he recites over her the first two [verses of the third Anuvāka].
11. Then he should take with his right hand, palm down, her right hand which she holds palm up.
12. If he wishes that only daughters may be born to him, he should seize only the fingers [without the thumb];
13. If he wishes that only sons may be born to him, the thumb.
14. He takes [her hand] so as just to touch her thumb and the little hairs [on her hand],
15. With the four verses, “I take your hand” (1;3;3-6).
16. He then makes her step forward with her right foot, to the north of the fire, in an easterly or northerly direction, with [the formula], “One step for nutrition” (M. 1;3;7)
17. At the seventh step ¹⁸ he recites, “You’re my friend in life ” (1;3;14)

Paṭala 2, Section 5.

1. Having before the sacrifice circumambulated the fire, in a clockwise manner.
2. They sit down in their former position, and while she touches him, he offers the oblations [indicated by the] next mantras, with [the Mantras], “To Soma, the acquirer of a wife, Svāhā!” (M.1:4,1-16), one oblation with each Mantra
3. He then makes her tread with her right foot on a [mill-]stone, to the north of the fire, with [the verse], “Tread upon this stone” (M.1:5.1). (See below, IV,10, 9.)
4. Having sprinkled ājya into her joined hands, he pours puffed grain¹⁹ twice [into them], and sprinkles ājya over it.
5. Pours the grain [into her hands].

¹⁸ The seventh step is the point at which the marriage becomes fixed and irrevocable. Ed.

¹⁹ Some prayogas have the brother of the bride perform the function of pouring puffed grains into the bride’s hands. Ed.

6. He²⁰ sacrifices [that grain] with [the verse], “This woman” (M. 1:5:2).
7. Having circumambulated the fire, in a clockwise direction, with the next three verses; (M. 1:5:3-5) he makes her tread on the stone as above (M.1:5:6).
8. And the oblation [of puffed rice is performed] with the next mantra (M.1:5:7).
9. [Then follow] again the circumambulation (M.1:5:8-10), the injunction to tread on the stone (M.1:5,11), and the oblation with the next mantra (M.1;5,12).
10. [Then] the circumambulation again ²¹ (M.1:5,13-15).
11. He then undertakes the performance of the *Jaya* and other oblations.
12. Having performed [the rites] down to the sprinkling [of water] round [the fire], and having untied the rope with the next two verses (M.1:5,6.7), he should then take her away [from her father’s house in a vehicle], or should have her taken away.
13. Having put that fire [with which the marriage rites have been performed, into a vessel], they carry it behind [the newly-married couple].
14. It should be kept constantly.
15. If it goes out, [a new fire] should be kindled by attrition,
16. Or it should be fetched from the house of a śrotriya.
17. Besides, if [the fire] goes out, one of them, either the wife or the husband, should fast.
18. Or he may sacrifice with the next mantra (M.1:5,18), and not fast.
19. The next mantra (M.1:6,1) is for putting the chariot [on which the young couple is to depart], in position;
20. With the next two verses (M.1:6,2,3), he harnesses the two animals to the chariot;
21. First the right one.
22. When she mounts [the chariot], he recites over her the next mantras (M.1:6,4-7).
23. With the next mantra (M.1:6,8), he spreads out two threads in the wheel-tracks [in which the chariot is to go], a dark-blue one in the right [track], a red one in the left.
24. With the next verses (M. 1:6,9) he walks on these [threads].

²⁰ “The action of sacrificing belongs to the bridegroom; the hands of the wife represent the sacrificial vessel.” Haradatta.— “It is the bridegroom who sacrifices the grain with the verse, “This wife.....” Sudarśanārya. 7. See above, Sutra 3.

There is a controversy over who exactly offers the grains — husband or wife. Some ācāryas direct the husband to simply hold the wife’s cupped hands like a vessel while she pours the grains into the fire, others opine that the wife receives the grains and then offers them into the hands of he husband who is the one to actually pour them into the fire. Ed.

²¹ There is also a controversy about how many times the couple circumambulate the fire. Some say that this verse indicates a separate and fourth round, some say it applies to the last of the group of 3 rounds. The prayogas usually direct 4 rounds – the first 3 are lead by the bride and the last by the groom. Ed.

25. And when they pass by bathing-places, posts, or cross-roads, let him recite the next mantra (M. 1:6,12).

Paṭala 2, Section 6.

1. The next mantra (M.1:6,13), he recites over a boat [with which they are going to cross a river].
2. And let the wife, when she is crossing, not look at the crew.
3. When they have crossed, let him recite the next mantra, (M. 1:6,14).
4. If they have to pass by a charnel ground, or if any article [which they carry with them], or their vehicle breaks, the ceremonies from the putting of wood on the fire down to the *ājyabhāga* oblations are performed, and while she touches him, he offers the oblations [indicated by the] next (Mantras; M.1:7.1-7) then he offers the *Jaya* and following oblations, and performs [the rites] down to the sprinkling [of water] round [the fire].
5. If they pass by trees with milky sap or by other trees that serve as marks, by rivers or by deserts, he should recite the next two verses (M.1:7,8,9), according to the characteristics in them [which refer to these different cases].
6. With the next [verse] he shows her the house (M.1:7,10).
7. With the next two verses; (M.1:7,11-12) He unyokes the two animals; the right one first.
8. Having, with the next mantra (M.1:8,1), spread out, in the centre of the house, a red bull's skin with the neck to the east, with the hair up, he makes her recite the next mantra (M. 1:8,2), while he makes her enter the house, [which she does] with her right foot.
9. And she should not tread on the threshold.
10. In the north-east part of the house the ceremonies from the putting of wood on the fire down to the *ājyabhāga* oblations are performed, and while she touches him, he offers the oblations [indicated by the] next Mantras; (M. 1:8, 3-15); then he offers the *Jaya* and following oblations, and performs [the rites] down to the sprinkling [of water] round [the fire]. Then they sit down with the next mantra (M.3;1.1:9,1) on the [bull's] hide, the bridegroom to the north.
11. He then places with the next mantra (M. 1:9,2), the son of a woman who has only sons and whose children are alive, in her lap, gives fruits to the [child] with the next Yajus (M. 1:9,3), and recites the next two verses; (M. 1:9, 4-5). Then he [and his wife] observe silence until the stars appear.
12. When the stars have appeared, he goes out [of the house with her] in an easterly or northerly direction, and shows her the polar star and [the star] Arundhati with the next two verses (M. 1:9,6-7), according to the characteristics [contained in those verses].

Paṭala 3. Section 7.

1. He then makes her offer the sacrifice of a Sthālipāka sacred to Agni.
2. The wife husks [the rice grains out of which this Sthālipāka is prepared].
3. After he has cooked [the Sthālipāka], and has sprinkled [ājya] over it, and has taken it from the fire towards the east or the north, and has sprinkled [ājya] over it while it stands [there near the fire], [the ceremonies] from the putting of wood on the fire down to the ājyabhāga oblations [are performed], and while she touches him, he offers oblations of that Sthālipāka.
4. The “spreading under” and the “sprinkling over” [of ājya are done] once; two Avadānas [or cut-off portions are taken].
5. Agni is the deity [of the first oblation]; the offering is made with the word Svāhā.
6. Or he may sacrifice after having picked out, once, a portion [of the sacrificial food with the Darvi spoon].
7. Agni Sviṣṭakṛt is the second [deity].
8. [At the Sviṣṭakṛt oblation] the “spreading under” and taking an Avadāna are done once, the sprinkling over [of ājya] twice.
9. The Avadāna for the first deity [is taken] out of the middle [of the Sthālipāka];
10. It is offered over the centre [of the fire].
11. [The Avadāna] for the second [deity is taken] from the northern part [of the Sthālipāka];
12. It is offered over the easterly part of the northerly part [of the fire].
13. Having silently anointed [a part of] the *Barhis* [by dipping it] into the remains both [of the Sthālipāka and the ājya] in the way prescribed [in the śrauta ritual] for the [part of the Barhis called] *Prastāra*, he throws [that part of the *Barhis*] into the fire.²²
14. [The rule regarding] the second sprinkling [of water round the fire] is valid [here].
15. He gives [the remains of] that [sacrificial food] with butter to a Brāhmaṇa to eat —
16. — whom he reveres. To that [Brāhmaṇa] he makes the present of a bull.²³
17. In the same way, with the exception of the dakshina, they should offer a Sthālipāka from then onwards, on the days of the new and full moon, after having fasted.
18. Some say that a vessel full [of grain] is the honorarium.
19. From then onwards he should offer morning and evening²⁴ with his hand these two oblations [to Agni and to Agni Sviṣṭakṛt] of [rice] grains or of barley.

²² Comp. śrauta-Sūtra 111:5:9 seq.— See 1:2, 8. The upahomas prescribed above, 1:2, 7, are not performed here, but the second pariśecana is.

²³ Comp. Hiraṇyakeśin 1:7, 23:5-6

²⁴ The two regular daily oblations corresponding to the Agnihotra of the śrauta ritual.

20. The deities are the same as at the Sthālipāka [just described].
21. Some say that the first oblation in the morning is sacred to Sūrya.
22. Before and after [those oblations] the sprinkling [of water] round [the fire is performed] as stated above. (See 1:2 3. 8.)
23. By the sacrifice of the new and full moon the other ceremonies have been explained [the knowledge of] which is derived from practice.
24. The deities [of those rites] are as stated [with regard to each particular case], having their place between Agni (Sutra 5) and Sviṣṭakṛt (Sutra 7).
25. The slaughter [of a cow] on the arrival of a guest [should be performed as stated below] without alterations.²⁵
26. [The deities] of the Vaiśvadeva ceremony are the Viśve-devas,²⁶
27. Of ceremonies performed on full-moon days, the full-moon day on which they are performed.²⁷

Paṭala 3, Section 8.

1. At the opening and concluding ceremonies of the Vedic study, the Rishi who is indicated [as the Rishi of the Kāṇḍa which they study, is the deity to whom the ceremony belongs],²⁸
2. And in the second place *Sadasaspati* (cf. Mantrap. 1:9, 8).
3. They reject a yajña performed by a wife [alone] or by one who has not received the Upanayana initiation, and a sacrifice of salt or pungent food, or of such food as has an admixture of a despised sort of food.
4. Sacrifices connected with special wishes and Bali sacrifices should be performed] as stated [even against the clauses of the last Sutra].
5. Whenever the fire flames up of itself, he should put two pieces of wood on it with the next two [verses; M. 1:9, 8-10),
6. Or with [the two formulas], “May wellbeing come me! May wellbeing come me!
7. Let him notice the day on which he brings his wife home.
8. [From that day] through three nights they should both sleep on the ground, they should refrain from having sex, and should avoid salt and pungent food.

²⁵ See below, V,13,16.

²⁶ See Āpastamba Dharma-Sūtra 11:2 3:I [S.B.E., vol. ii p. 103]

²⁷ For instance, the śrāvani- paurṇamāsī is the deity of the ceremony described below, V11:18, 5 seq 7,1 seq. Hiraṇyakeśin 1:7, 23:2 seq. 6. As to the technical meaning of upahatya or upaghātam, comp. the note on Gobhila 1:8, s2; Grhya-saṅgraha 1:

²⁸ 1; Haradatta observes that at the *kāṇḍopākaraṇa* and *kāṇḍasamāpana* the Rishi of that kāṇḍa, at the general *adhyāyopākaraṇa* and *samāpana* all kāṇḍarṣis, should be worshipped.

9. Between their sleeping-places a staff is interposed, which is anointed with perfumes and wrapped round with a garment or a thread.

10. In the last part of the fourth night he takes up the [staff] with the next two verses (M. 1:10,1-2), washes it and puts it away; then [the ceremonies] from the putting of wood on the fire down to the *ājyabhāga* oblations [are performed], and while she touches him, he offers the oblations [indicated by the] next mantras; (M.1:10, 3-9); then he offer the *Jaya* and following oblations, and performs [the rites] down to the sprinkling [of water] round [the fire]. Then he makes her sit down to the west of the fire, facing the east, and pours some ājya of the remains [of those oblations] on her head with the [three] *Vyāhrtis* and the word Om as the fourth (M. 1:10, 10—13). Then they look at each other with the next two verses (M. 1:11:1—2), according to the characteristics [contained in those verses]; with the next verse (M.1:11:3) he besmears the region of their hearts with remains of *ājya*; then he should recite the next three verses (M.1:11:4-6), and should recite the rest [of the Anuvaka; 1:11:7-11] when cohabiting with her.

11. Or another person should recite [the rest of the Anuvaka] over her, [before they cohabit].

12. During her [first] monthly period he instructs her about the things forbidden [to menstruating women], contained in the Brāhmana, in the section, “A menstruating woman with whom,” &c. (Taittiriya Samhita 2:5,1:6 seq.)²⁹

13. After the appearance of her monthly period, he should, when going to cohabit with her after her period, recite over her, after she has bathed, the next verses (M. 1:12, 1—13:4).

²⁹ ii. 5. 1. Viśvarupa, son of Tvastr, was the domestic priest of the gods, and the sister's son of the Asuras. He had three heads, one which drank Soma, one Sura, and one which ate food. He promised openly the share to the gods, secretly to the Asuras. Men promise openly the share to every one; if they promise any one secretly, his share is indeed promised. Therefore Indra was afraid (thinking), 'Such an one is diverting the sovereignty (from me).' He took his bolt and smote off his heads. (The head) which drank Soma [1] became a hazelcock; (the head) which drank Sura a sparrow; (the head) which ate food a partridge. He seized with his hand the guilt of slaying him, and bore it for a year. Creatures called out upon him, 'Thou art a Brahman slayer.' He appealed to the earth, 'Take a third part of my guilt.' She said, 'Let me choose a boon. I deem that I shall be overcome through digging. Let me not be overcome by that.' He replied, 'Before [2] a year is out it will grow up for thee.' Therefore before the year is out the dug-out portion of earth grows up again, for that was what she chose as a boon. She took a third of his guilt. That became a natural fissure; therefore one who has piled up a fire-altar and whose deity is faith should not choose a natural fissure, for that is the colour of guilt. He appealed to the trees, 'Take a third part of my guilt.' They said, 'Let us choose a boon. We deem that we shall be overcome through pruning [3]. Let us not be overcome by that.' He replied, 'From pruning shall more (shoots) spring up for you.' Therefore from the pruning of trees more (shoots) spring up, for that was what they chose as a boon. They took a third part of his guilt, it became sap; therefore one should not partake of sap, for it is the colour of guilt. Or rather of the sap which is red or which comes from the pruning one should not partake [4], but of other sap at will. He appealed to a concourse of women, 'Take the third of my guilt.' They said, 'Let us choose a boon; let us obtain offspring from after the menses; let us enjoy intercourse at will up to birth.' Therefore women obtain offspring from after the menses, and enjoy intercourse at will up to birth, for that was what they chose as a boon. They took a third of his guilt, it became (a woman) with stained garments; therefore one should not converse with (a woman) with stained garments [5], one should not sit with her, nor eat her food, for she keeps emitting the colour of guilt. Or rather they say, 'Woman's food is unguent, and therefore one should not accept (from her) unguent, but anything else (can be accepted) at will.

Pāṭala 3, Section 9

1. Each following night with an even number, from the fourth [after the beginning of her period] till the sixteenth, brings more excellent offspring to them, if chosen for the [first] cohabiting after her period; thus it is said.
2. If he sneezes or coughs while going about on business, he should touch water and should recite the two following verses; (M.1:13;5—6) according to the characteristics [which they contain].
3. In the same way with the next Mantras (M. 1:13,7—10) — he should address the following objects], according to the characteristics [which those Mantras contain]: a conspicuous tree, a heap of excrements, the skirt [of his garment] which is blown against him by the wind, and a shrieking bird.
4. One [for instance, the wife's father] who wishes that the hearts of both [husband and wife] may be in accord should observe chastity through at least three nights and should prepare a Sthālipāka. Then [the ceremonies] from the putting [of wood] on [the fire] down to the ājyabhāga oblations [are performed], and while the wife touches him, he sacrifices of the Sthālipāka the oblations [indicated by the] next Mantras; (M.1:14;1—7); then he offers the Jaya and following oblations, and performs [the rites] down to the sprinkling [of water] round [the fire]. [The remains of] the [sacrificial food] with butter, he should give to eat to an even number of Brāhmaṇas, at least to two, and should cause them to pronounce wishes for his success.
5. When the moon, on the following day, will be located in the nakṣatra of Tīśya, she strews three times seven barley-grains around [the plant pāṭham] Clypea Hernandifolia with [the formula], “If you belong to Varuṇa, I redeem you from Varuṇa. If you belong to Soma, I redeem you from Soma.”³⁰
6. On the following day she should set upright [the plant] with the next mantra (M. 1:15,1), should recite the next three [verses; M. 1:15,2-4] over it, should tie [its root] with the next mantra (M. 1:15,5) to her hands so that [her husband] does not see it, and should, when they have gone to bed, embrace her husband with her arms, with the verse alluding to the word *upadhāna* [“putting on”] (M.1:15,6).
7. Thus he will be controlled by her.
8. By this [rite] also [a wife] overcomes her co-wives.
9. For this same purpose she worships the sun daily with the next Anuvāka (M.1:16).
10. If a wife is affected with consumption or is otherwise sick, one who has to observe chastity, should rub her limbs with young lotus leaves which are still rolled up, and with lotus roots, with the next mantras (limb by limb) according to the characteristics [contained in those formulas]: (M.1:17,1-6), and should throw away [the leaves and roots] towards the west.
11. With the next verses (M.1:17,7-10) he should give the wife's garment [which she has worn at the wedding ?] to [a Brāhmaṇa] who knows this [ceremony].

³⁰ Comp. Gobhila 11:6:6 seq.

Paṭala 4, Section 10

1. We shall explain the Upanayana (initiation of the student).
2. Let him initiate a Brāhmaṇa in the eighth year.
3. A Rājanya in the eleventh, a Vaiśya in the twelfth year.
4. Spring, summer, autumn: these are the [fit] seasons [for the Upanayana], corresponding to the order of the castes.
5. [The boy's father] serves food to Brāhmaṇas and causes them to pronounce auspicious wishes, and serves food to the boy. [The teacher] pours together, with the first Yajus [of the next Anuvāka, warm and cold] water, pouring the warm water into the cold, and moistens [the boy's] head with the next mantra (M. 11:1:2).
6. Having put three Darbha blades into his hair [on each of the four sides of the head] one shaves the hair with the next four verses; (M.2:1:3-6) with the different Mantras, at each of the different [four] sides [of the boy's head]³¹.
7. With the following verse (M.2:1,7) somebody addresses [the barber] while he is shaving³².
8. In the southern direction, his mother or a Brahmacārin strews barley-grains on a lump of bull's dung; with this [dung] she catches up the hair [that is cut off], and puts it down with the next [verse ; M. 2:1:8) at the root of an Udumbara tree or in a tuft of Darbha grass.
9. After [the boy] has bathed, and [the ceremonies] from the putting [of wood] on [the fire] down to the ājyabhāga oblations [have been performed], he causes him to put a piece of Palāśa wood on the fire with the next mantra (M. 2:2,1), and makes him tread with his right foot on a stone to the north of the fire, with [the verse], “ Tread” (M.2:2, 2).
10. Having recited the next two verses; (M.2:2,3,4) over a garment that has been spun and woven on one day, and has caused him, with the next three mantras (M.2:2,5-7), to put it on, he recites over him, after he has put it on, the next mantra (M.2:2,8) .
11. He ties thrice around him, from left to right, a threefold-twisted girdle of Muñja grass³³ with the next two verses; (M.2:2, 9. 10), and [gives him] a skin as his outer garment with the next mantra (M.2,11).
12. To the north of the fire [the teacher] spreads out Darbha grass; on that he causes [the boy] to stand with the next mantra (M.2:3,1), pours his joined hands full of water into [the boy's] joined hands, makes him sprinkle himself three times with the next mantra

³¹ In actual practice the teacher or the father holds the darbha blades to the four sides of the boy's head — front, back and sides — the mantras and the blades of darbha are cut. The barber then shaves the head leaving the topknot.

³² Haradatta: The teacher addresses the barber, &c.—Sudarśanārya: The mother of the boy or a Brahmacārin [comp. Sūtra 8) . . . addresses the teacher who shaves him.

³³ Comp. Apast. Dharma-Sūtra 1:1:2, 33; 1:3:3 seq. 12. As to the words, “he initiates him” [upanayati], comp. Śāṅkhāyana 11:2,11. 12; āśvalāyana 1:20, 4 &C.

(M.2:3,2), takes hold of his right hand with the next formulas; (M.2:3:3-12), gives him with the next formulas; (M.2:3,13-23) in charge to the deities [mentioned in those Mantras], initiates him with the next Yajus (M.2:3,24), and recites into his right ear the (Mantra), “Blessed with offspring be”. (M.2:3,25).

Paṭala 4, Section 11.

1. The boy says, “I have come to lead the life of a student” (M.2:3,26).
2. The other [ie. the teacher] has to ask; the boy has to answer (M.2:3:27-30).
3. The other recites the rest [of the Anuvāka].
4. And causes the boy to repeat [the Mantra] which contains wishes for himself (M.2:3:32).
5. [The rites] down to the ājyabhāgas have been prescribed.
6. Having then caused him to sacrifice the oblations [indicated in the] next mantras; (M.2:4:1-11), following oblations.
7. Having performed [the rites] down to the sprinkling [of water] round [the fire], he puts down, to the west of the fire, a bunch of northward-pointed grass; on that [the teacher] who performs the initiation, sits down with the next Yajus (M.2:4,12).
8. The boy, sitting to the east [of him], facing the west, seizes with his right hand [the teacher’s] right foot and says, “ Recite the Sāvitrī, Sir !”
9. He recites [the Sāvitrī] to him, “That [glorious splendour] of Sāvitrī” [Taitt. Samh. 1:5:6:4; M.2:4,13];
10. Pāda by Pāda, hemistich by hemistich, and the whole [verse].
11. [When repeating the Sāvitrī Pāda by Pāda, he pronounces] the Vyāhṛtis singly at the beginning or at the end of the Pādas;
12. In the same way [the first and the second Vyāhṛti at the beginning or at the end] of the hemistiches; the last [Vyāhṛti, when he repeats] the whole verse.
13. With the next Mantra (M.2:4,14) the boy touches his upper lip;
14. With the next (M.2:4,15) both his ears;
15. With the next (M.2:5:1) he takes up the staff.
16. The staff of a Brāhmaṇa is made of Palāśa wood, that of a Rājanya of a branch of the Nyagrodha tree, so that the downward-turned end [of the branch] forms the tip [of the staff], that of a Vaiśya of Bādara or Udumbara wood.
17. Some state [only], without any reference to caste, that the staff should be made of the wood of a tree.³⁴

³⁴ These Sutras are identical with Dharma-Sūtra 1:1:2, 3 [S. B. E., vol. 11:p. 9).

18. After [the teacher] has made him repeat [the formula], “My memory” (M. 11:5:2), and he has bestowed an optional gift on his teacher, and [the teacher] has made him arise with [the formula, M2:5,3], “Up, with life!” [the student] worships the sun with the next (Mantras; 11:5,4).
19. If [the teacher] wishes, “May this [student] not be estranged from me,” let him take [the student] by the right hand with the next mantra (M.2:5:6).
20. They keep that fire [used at the Upanayana] three days,
21. And [during that time] salted and pungent food should be avoided.
22. Having wiped [with his hand wet] around [the fire] with [the formula], “Around thee” (M.2:6,1), he should put [twelve] pieces of wood on that [fire] with the next-mantras (M.2:6:2-13).
23. In the same way also on another [fire, when the Upanayana fire is kept no longer],
24. Fetching fuel regularly from the forest.
25. With the next formula (M.2:6,14) the teacher instructs [the student in his duties].
26. On the fourth day [after the Upanayana the teacher] takes the garment [of the student]³⁵ for himself with the next mantra (M.2:6,15), having made him put on another [garment].

Paṭala 5, Section 12.

1. Having studied the Veda, when going to take the bath [which signifies the end of his studentship], he enters a cow-shed before sunrise, hangs over its door a skin with the hair inside, and sits there.
2. On that day the sun should not shine upon him. 13:2. See above, 4,11:7.
3. At noon, after [the ceremonies] from the putting [of wood] on the fire down to the ājyabhāga oblations [have been performed], he puts a piece of Palāśa wood on [the fire] with the next mantra (M.2:7,1), sits down to the west of the fire on a mat or on erakā grass, recites the next mantra, (M.2:7, 2) over a razor, and hands it over to the barber with the next Yajus (M.2:7, 3). [The rites] beginning with the pouring together of [warm and cold] water down to the burying of the hair are the same as above (comp. M.2:7, 4).
4. He sits down behind the cow-shed, takes the mekhala off, and hands it over to a Brahmacārin.
5. The [Brahmacārin] hides it with the next Yajus (M.2:7,5) at the root of an Udumbara tree or in a tuft of Darbha grass.³⁶

³⁵ The garment which the teacher takes for himself is that mentioned above, IV,10,10. 12, 3. See above, IV,10, 5-8. 6. See IV,10, 5.

³⁶ Comp. āśvalāyana-Gṛhya 1:24,11. 12,

6. With water of the description stated above he bathes with the six next [verses; M2:7,6-11), and with the next (M.2:7,12) he brushes his teeth with a stick of Udumbara wood.
7. Having bathed and anointed his body with such ingredients as are used in bathing, [aromatic powder, &c.],
8. He puts on with the next Yajus (M.2:713) a fresh under garment, and anoints himself, after having given the unguent in charge of the deities with the next mantras, (M.2:7,14), with the next mantra, (M.2:7,15) with sandal paste which is scented with all kinds of perfumes. With the next mantra, (M.2:7,16) he moves about a gold bead with its setting, which is strung on a string, three times from left to right in a water-pot; with the next mantra, (M.2:7,17) he ties the [bead] to his neck; in the same way, without Mantras, he ties a bead of Bādara wood to his left hand, and repeats the rites stated above with a fresh upper garment, with the [verses], “ May the rich”³⁷.
9. To the hem [of that uttarīya] he ties two earrings, puts them into the [sacrificial spoon called] Darvi, offers the oblations [indicated by the] next (Mantras; M.2:8, I-8), pouring the ājya, over [the ear-rings], and offers the Jaya and the other oblations.
10. Having performed [the ceremonies] down to the sprinkling [of water] round [the fire], he should fix [one of the ear-rings] with the same [verses] to his right ear, and with the same [verses one] to his left ear.
11. In the same way he should with the following mantras, (M.2:8, 9-9,5), according to the characteristics [contained in them], [put] a garland on his head, anoint [his eyes], look into a mirror, [put on] shoes, [and should take] an umbrella and a staff.
12. He keeps silence until the stars appear.
13. When the stars have appeared, he goes away towards the east or north, worships the quarters [of the horizon] with the next hemistich, and the stars and the moon with the next (M.2:9, 6).
14. Having spoken with a friend he may go where he likes.

Pāṭala 5, Section 13.

1. Now this [is] another [way for performing the Samāvartana]. He bathes silently at a bathing-place and puts silently a piece of wood on [the fire].
2. He sits down on a bunch of grass, as stated above (comp. M.2:9,7), at a place where they are going to honour him [with the Argha reception].
3. A king and a chieftain [sit down] in the same way [as a Brāhmaṇa], with the next two mantras (M.2:9,8.9), according to the characteristics [contained in them].
4. [The host] announces [to the guest], “The water for washing the feet!”

³⁷ comp. above, 4,10,10; M.2:7,18

5. [The guest] should recite the next mantra, (M.2:9,10) over [that water] and should stretch out the right foot first to a Brāhmaṇa, the left to a Sudra.
6. Having touched the person who washes him, he should touch himself [ie. his own heart] with the next mantra (M.2:9,11).
7. [The host, taking the Argha water] in an earthen vessel which he holds with two bunches of grass, announces [to the guest], “The Argha water!”
8. [The guest] should recite the next mantra (M.2:9,12) over [that water] and should recite the next Yajus (M.2:9,13), while a part [of the water] is poured over his joined hands.
9. Over the rest [of the water] which is poured out towards the east, he recites the next mantra, (M.2:9,14)
10. [The host] mixes together yoghurt and honey in a brass vessel, covers it with a larger [brass cover], takes hold of it with two bunches of grass, and announces [to the guest], “The honey-mixture!”
11. Some take three substances, [those stated before] and ghee.
12. Some take five, [the three stated before], and grains, and flour.
13. The guest recites the next two mantras (M.2:10,1.2) over [the honey-mixture] and sips water with the two Yajus (M.2:10,3.4) before [eating] and afterwards; with the next mantra, (M.2:10,5) he should partake three times [of the drink] and should give the remainder to a person towards whom he is kindly disposed.
14. A king or a chieftain should only accept it and [give it] to his Purohita.
15. [The host] announces the cow with [the word], “The cow!”
16. After the guest has recited the next mantra, (M.2:10,6) over [the cow, the host kills it and] cooks its omentum, and having performed the ‘spreading under’ and the sprinkling over [of ājya], he sacrifices it with the next verse (M.2:10,7) with a palāśa leaf from the middle or the end [of the stalk].
17. If the guest chooses to let [the cow] loose, he recites the next mantras (M.2:10, 8-11) in a low voice [and says] loudly, “Om! Let it loose!” (M.2:10,12).
18. [In this case] he recites the next mantras (M.2:10,13-17) in a low voice over the food which is announced to him [instead of the cow], [and says] loudly, “Om! Make it ready!” (M.2:10,18).
19. For his teacher, for a Ritvig, for his father-in-law, for a king he ought to perform this [Arghya ceremony] as often as they visit his house, if at least one year has elapsed [since they came last].
20. For a renowned teacher [of the Veda the ceremony should be performed] once.

Pātala 6, Section 14.

1. The *Sīmantonnayana* [or parting of the pregnant wife's hair, is performed] in her first pregnancy, in the fourth month ³⁸.
2. [The husband] serves food to Brāhmaṇas and causes them to pronounce auspicious wishes; then, after [the ceremonies] from the putting [of wood] on the fire down to the ājyabhāga oblations [have been performed], he offers the oblations [indicated in the] next mantras (M.2:11,1— 8), while [the wife] touches him, and enters upon the [performance] of the Jaya and following oblations.
3. Having performed [the rites] down to the sprinkling [of water] round [the fire], he makes her sit down to the west of the fire, facing the east, and parts her hair upwards [i.e. beginning from the front] with a porcupine's quill that has three white spots, with three Darbha blades, and with a bunch of unripe Udumbara fruits, with the Vyāhrtis or with the two next (verses, M.2:11:9.10).
4. He says to two lute-players, "play!".
5. Of the next two (verses, M.2:11:11.12) the first [is to be sung on this occasion] among the [people of the] Sālvas.
6. The second [is to be used] for Brāhmaṇas; and the river near which they dwell is to be named.³⁹
7. He ties barley-grains with young shoots [to the head of the wife]; then she keeps silent⁴⁰ until the stars appear.
8. When the stars have appeared, he goes [with his wife] towards the east or north, touches a calf, and recites the Vyāhrtis; then she breaks her silence.
9. The *Pumsavana* [ie. the ceremony to secure the birth of a male child] is performed when the pregnancy has become visible⁴¹, under the constellation Tīśya.
10. From a branch of a Nyagrodha tree, which points eastward or northward, he takes a shoot with two [fruits that look like] testicles. The putting [of wood] on the fire, &c., is performed as at the *Sīmantonnayana* (Sutra 2).
11. He causes a pre-pubescent girl to pound [the Nyagrodha shoot] on an upper mill-stone with another upper mill-stone, and to pour water on it; then he makes his wife lie down on her back to the west of the fire, facing the east, and inserts [the pounded substance] with his thumb into her right nostril, with the next Yajus M.2:11:13).
12. Then she will give birth to a son.
13. Here follows the ceremony to secure a quick delivery (*kṣipram-suvanam*).

³⁸ The *pumsavana* sacrament is to be performed before the *sīmantam* — it is unclear why both Āpastamba and Hiraṇyakeśin describe the *sīmantam* first. Nowadays both sacraments are usually done on the same day for convenience.

³⁹ āśvalāyana 1:14:7; Pāraskara I;15,8.

⁴⁰ Sudarśanārya mentions that instead of the singular 'she keeps silence, she breaks her silence', some read the dual, so that the husband and his wife are referred to.

⁴¹ Usually in the 3rd month. This is actually the time at which the gender of the foetus is decided — having been female up to this point.

14. With a shallow cup that has not been used before, he draws water in the direction of the river's current; at his wife's feet he lays down a Turyanti plant; he should then touch his wife, who is soon to be delivered, on the head, with the next Yajus (M.2:11:14), and should sprinkle her with the water, with the next [three] verses (M.2:11:15-17).

15. If she miscarries then with the recitation of the 2 mantras (M.2.11;18,19⁴²) she should be sprinkled with water.

Paṭala , Section 15.

1. After he has touched the new-born child with the Vātsapra hymn [Taitt. Samh. 4:2;2 M.2:11:20), and has taken him on his lap with the next Yajus (M.2:11:2 I), with the next [three] [verses— M.2:11:22; 12;1,22 — one by one] he addresses the child, kisses him on his head, and recites [the third verse] into his right ear.

2. And he gives him a Nakṣatra name.

3. That is secret.

4. He pours together honey and ghee; into this [mixture] he dips a piece of gold which he has tied with a noose to a Darbha blade. With the next [three] formulas (M.2:12, 3-5) he gives the boy [by means of the piece of gold, some of the mixture] to eat. With the next five [verses, M.2:12, 6-10) he bathes him. Then he pours curds and ghee together and gives him this [mixture which is called] “sprinkled butter” [priṣadājya] to eat out of a brass vessel, with the Vyāhṛtis to which the syllable “Om” is added as the fourth (M.2:12,11-14). The remainder he should mix with water and pour out in a cow-stable.

5. With the next mantra, (M.2:13:1) he places [the child] in the mother's lap; with the next (M.2:13:2) he causes her to give him her right breast; with the next two [verses, M.2:13:3. 4) he touches the earth, and after [the child] has been laid down, [he touches him] with the next mantra (M.2:13:5).

6. With the next Yajus (M.2:13:6) he places a water-pot at [the child's] head, sacrifices mustard seeds and rice-chaff with his joined hands three times with each of the next mantras (M.2:13:7-14:2), repeating each time the word Svāhā, and says [to the people who are accustomed to enter the room in which his wife lies], Whenever you enter, strew silently [mustard seeds with rice-chaff] on the fire.

7. This is to be done until the ten days [after the child's birth] have elapsed.

8. On the tenth day, after [the mother] has risen and taken a bath, he gives a name to the son. The father and the mother [should pronounce that name first].

9. [It should be a name] of two syllables or of four syllables; the first part should be a noun; the second a verb; it should have a long vowel [or] the contain a semi-vowel.

10. Or it should contain the particle ‘su’, for such a name has a firm foundation; thus it is said in a Brāhmaṇa text.

⁴² “tila deva padayasva...” and “niraitu praśni śevalam ...”

11. A girl's name should have an odd number of syllables.
12. When [the father] returns from a journey, he should address the child and kiss him on his head with the next two [verses, M.2:14,3-4), and should recite the next Mantras (M.2:14,5) into his right ear. (Comp. above, Sutra 1.)
13. With the next Yajus (M.2:14,6) he addresses a daughter [when returning from a journey].

Pāṭala 6, Section 16.

1. In the sixth month after birth he serves food to Brāhmaṇas and causes them to pronounce auspicious wishes; then he should pour together curds, honey, ghee, and boiled rice, and should give [the mixture] to the child to eat, with the next [four] Mantras (M.2:14:7-10);
2. [He should feed him] with the flesh of a partridge, according to some [teachers].
3. In the third year after his birth the *Caula* [or tonsure is performed] under [the Nakṣatra of] the two Punarvasus.
4. Brāhmaṇas are entertained with food as at the initiation [Upanayana].
5. The putting [of wood] on the fire, &c. [is performed] as at the Sīmantonayana.
6. He makes [the boy] sit down to the west of the fire, facing the east, combs his hair silently with a porcupine's quill that has three white spots, with three Darbha blades, and with a bunch of unripe Udumbara fruits; and he arranges the locks in the fashion of his ancestral Rishis,
7. Or according to their family custom.
8. The ceremonies beginning with the pouring together of [warm and cold] water and ending with the putting down of the hair are the same [as above; comp. M.2:14,11). (See IV,10, 5-8.)
9. He puts down the razor after having washed it off.
10. The ceremony is [repeated] three days with the [same razor]. [Then] the rite is finished.⁴³
11. [The father] gives an optional gift [to the Brāhmaṇa who has assisted].
12. The Godāna [or the ceremony of shaving the beard, is performed] in the sixteenth year, in exactly the same way or optionally under another constellation.
13. Or he may perform the Godāna sacred to Agni.⁴⁴

⁴³ I translate as if the words *tena tryanam* and *karmanivṛttim* formed two Sutras.

⁴⁴ "Having performed the same rites as at the opening of the study of the Agneya-kāṇḍa, he performs an Upasthāna to the deities as taught with regard to the Sukriyavrata." Haradatta.—"After the ceremonies down to the ājyabhāgas have been performed, one chief oblation of is offered with the formula, "To Agni, the ṛṣi of the kāṇḍa svāhā. Sudarśanārya

14. Some prescribe the keeping of a vow through one year in connection with the Godāna. (Compare the statement given in Gobhila III;1;1).
15. The difference [between the Caula and the Godāna] is that [at the Godāna] the whole hair is shaven [without leaving the locks].
16. According to the followers of the Sama-Veda he should “ touch water.” ⁴⁵

Pātala 7, Section 17.

1. The ground for building a house should be inclined towards the south-west.⁴⁶ He elevates the surface and sweeps [the earth] with a broom of Palāśa wood or of śami wood, with the next mantra, (M.2:15:1), in the same [south-west] direction;
2. In the same way three times.
3. He touches the ground, which has thus been prepared, with the next mantra, (M.2:15:2). Then he has the pits for the posts dug from left to right, throws the earth [from the pits] towards the inside [of the building-ground], and erects the right doorpost with the next two verses, (M.2:15:3. 4);
4. In the same way the other [door-post].
5. Having erected after [the door-posts] the other [posts] in the same order in which [the pits] have been dug, he recites the next Yajus (M.2:15:5) over the ridge-pole when it is placed [on the posts],
6. The next [six] Yajus mantras, (M.2:15:6-11) over the [house when it is] finished, according to the characteristics contained in the single formulas.
7. He offers a piece of Palāśa wood or śami wood on fire, takes the fire up [in a dish] with the next verse (M.2:15,12), carries it to the house with the next Yajus (M.2:15,13), and places the fire in the north-eastern part of the house with the next (M.2:15,14).
8. The place for the kumbha (water-vessel) is to the south of that spot.
9. He strews there Darbha grass, so that its points are turned in every direction, pours rice and barley-grains over the [grass] with the next mantra, (M.2:15,15), and thereon he places the water-vessel.
10. With the next Yajus, (M.2:15,16) he pours four potfuls of water into it.
11. If [the kumbha] breaks, he recites the next mantra, (11:15,17) over it.
12. After the ceremonies from the putting of wood on the fire down to the ājyabhāga oblations have been performed, he offers the [four] oblations [indicated by the] next (Mantras; 11:15,18-21); then he offers the Jaya and following oblations.

⁴⁵ The *udakopasparśana* according to the rite of the Sāmavedins is described by Gobhila,1:2, 5 seq.

⁴⁶ This does not accord with vāstu principles which suggest that the house should incline either to the north, north-east or east.

13. Having performed [the rites] down to the sprinkling [of water] round [the fire], he should sprinkle [water] with a water-pot around the house or the resting-place on the inside, with the next Yajus (M.2:15:22) three times from left to right; then he should serve cakes, flour, and boiled rice to the Brāhmaṇas.

Pāṭala 7 Section 18.

1. When a boy is attacked by the dog-demon [piśāca], [the father or another performer of the ceremony], having devoted himself to austerities [such as fasting], covers him with a net. Then he causes a gong to be beaten or a bell to be rung, takes [the boy] by another way than the [main] door into the gambling-hall, raises [the earth in the middle of the hall] at the place in which they gamble, sprinkles it [with water], casts the dice, lays [the boy] on his back on the dice, and besprinkles him with his joined hands with curds and salt, with the next [eleven] mantras (M.2:16,1-11), in the morning, at noon, and at night.⁴⁷

2. Then he will get well.

3. Over a boy who suffers from the “śaṅkha disease”⁴⁸, [the father, &c.] having devoted himself to austerities, should recite the next two [verses, M.2:16,12-13], and should pour [water] on his head with a water-pot with the next mantra, (M.2:16,14), in the morning, at noon, and at night.

4. Then he will get well.

5. On the day of the full moon of [the month] śrāvana after sunset a Sthālipāka [is offered]⁴⁹.

6. After the ceremonies down to the ājyabhāga oblations have been performed in the same way as at the fortnightly sacrifices, he sacrifices of the Sthālipāka, and with each of the next mantras (M.2:16,15-17) he offers with his joined hands Kimsuka flowers.⁵⁰

7. With the next [three] verses (M.2:17,1-3) [he offers] pieces of āragvadha wood [Cathartocarpus fistula];

8. Then the ājya oblations [indicated by the] next mantras (M.2:17,4-7).

9. Then he offers the Jaya and following oblations.

10. Having performed [the rites] down to the sprinkling [of water] round [the fire], he silently takes the objects required [for the rites which he is going to perform], goes out in an easterly or northerly direction, prepares a raised surface, draws on it three lines directed towards the east and three towards the north, pours water on the [lines], and lays [an offering of] flour [for the sarpas] on them, with the next mantra (M.2:17,8).

11. Silently [he lays down] whole grain, roasted grain, collyrium, ointment, [the fragrant substance called] Sthagara, and Uśīra root.

⁴⁷ Comp. Pāraskara 1:16:24; Hiranyakeśin 11:2, 7.

⁴⁸ Śaṅkhin is a person attacked by such a disease makes the sound of a conch — śaṅkha. Haradatta.

⁴⁹ Here follows a description of the *Sarpabali*.

⁵⁰ Comp. above, 3:7, 2-3.

12. With the next mantras (M.2:17,9-26) he should worship [the serpents], should sprinkle water round [the oblations], should return [to his house] silently without looking back, should sprinkle [water] with a water-pot from left to right, thrice around the house or the resting-place on the inside, with the two verses, “Beat away O white one, with thy foot” (M.2:17,27,28), and should offer food to the Brāhmaṇas.

Paṭala 7, Section 19.

1. The whole grain [which is left over, see above, 7:18,11] they give to the boys to eat.
2. Let him repeat in the same way this Bali offering of whatever food he has got or of flour, from that day to full moon of [the month] Mārgaśīrṣa.
3. On the day of the full moon of Mārgaśīrṣa after sunset a Sthālipāka [is offered as above, 7:18, 5).
4. In the Mantra for the Bali-offering he changes [the word “I shall offer” into] “I have offered.”
5. Then he does not offer [the Bali] any longer.
6. [Now follows] the āgrayaṇa sacrifice [or partaking of the first-fruits] of one who has not set up the [śrauta] fires.
7. He prepares a Sthālipāka of the fresh fruits, sacrifices to the deities of the [śrauta] āgrayaṇa sacrifice with [Agni] Sviṣṭakṛt as the fourth, fills his mouth with grains, swallows them, sips water, forms a lump of the boiled [sacrificial] food, and throws it up with the next Yajus (M.2:18,1) to the roof of the house.
8. [Now follows] the sleeping arrangements in the winter.
9. With the next Yajus (M.2:18,2) they “descend” [or take as their sleeping-place a mattress of straw instead of the high beds which they have used before]. With the next Yajus formulas (M.2:18,3-7) they lie down on a new layer [of straw] on their right sides.
10. The father to the south, the mother to the north [of him], and so the others, one after the other from the eldest to the youngest.
11. After he has arisen, he touches the earth with the next two verses. (M.2:18;8;9).
12. In the same way the lying down, &c., is repeated thrice.
13. Having prepared a Sthālipāka for īśāna⁵¹ and one for Kṣetrapati, he goes out in an easterly or northerly direction, prepares a raised surface, [and then follow the ceremonies] beginning with the putting of wood on the fire.
14. To the west of the fire he builds two huts.

⁵¹ The description of the śūlagava sacrifice, which here follows, agrees in most points with the statements of Hiraṇyakeśin 11:3, 8

Paṭala 7, Section 20.

1. With the next mantra, (M.2:18,10) he invokes īśāna in the southern [hut].
2. With worldly words [he invokes] the *mīḍuṣi devī* (“bountiful goddess”) in the northern [hut].
3. To the middle [between the two huts] *jayanta* (“the conqueror.”)⁵²
4. He offers them water to drink in the same order in which they have been invoked [to their places], takes three portions of boiled rice [from the Sthālīpāka prepared for īśāna], takes [these portions of rice] to the fire, makes [the three gods] touch them with the next mantras (M.2:18,11-13), sacrifices of these portions, to each god of the portion which belongs to him, with the next mantras (M.2:18,14-30), cuts off [*Avadānas*] from all [portions], and sacrifices with the next Yajus (M.2:18,31) to Agni Sviṣṭakṛt.
5. Having worshipped [the god īśāna] with the next Yajus (M.2:18,32), he distributes with the next mantras (M.2:18, 33-39) leaves together with portions of boiled rice, two [leaves] with each [Yajus], then ten to the divine hosts (M.2:18, 40), and ten to the [divine hosts] that follow [and are referred to in the next Yajus. (M.2:18,41)].
6. With the next mantras (M.2:18, 42-45) he does the same as before [ie. he distributes two leaves with each Mantra].
7. Having formed a lump of boiled rice, he puts it into a basket of leaves, and with the next Yajus (M.2:18, 46) hangs it up on a tree.
8. Here he should recite the Rudra texts (Taitt. Samh. 4: 5),
9. Or the first and last [Anuvaka].
10. He places his cows around the fire so that the smoke [of the sacrifice] may reach them.
11. With his firmly shut fist full of Darbha grass he sprinkles [them] with scents; the bull first.
12. He should perform a sacrifice to Kṣetrapati, without a fire, in the path used by his cows.
13. He has [the Kṣetrapati] brought to his place in the same way as the īśāna (see above, Sutra 1).
14. He puts [portions of boiled rice] into four or seven leaves, naming [the god].
15. Let him sacrifice quickly; the god is impatient⁵³.
16. With the next two verses, (M.2:18, 47. 48) he offers worship [to Kṣetrapati].
17. The Sthālīpāka [belonging to īśāna] he gives to the Brāhmaṇas to eat.

⁵² verses 1—3. Comp. Hiranyak. 11:3:8, 2—4. Haradatta explains the *īśāna*, the *mīḍuṣī*, and the *jayanta* as images of the three gods.

⁵³ The Kṣetrapati is like a child — unable to sit for very long without getting fidgety and moving off elsewhere.

18. That belonging to Kṣetrapati his blood relatives eat. Or as is the custom in their family.

Pāṭala 8, Section 21.

1. The times for the monthly śrāddha are in the Dark Fortnight [of the month], as they are stated.
2. Let him feed, without ulterior motives, pure Brāhmaṇas, versed in the Mantras, who are not connected with himself by blood or by Gotra or by the Mantras [such as his teacher or his pupils], an odd number, at least three.
3. He makes oblations of the food [prepared for the Brāhmaṇas] with the next verses, (M.2:19, 1-7);
4. Then the ājya oblations [indicated by the] next mantras, (M.2:19,8-13).
5. Or in the opposite manner (i.e. he offers ājya with the verses referred to in Sutra 3c and food with those referred to in Sutra 4).
6. Let him touch the whole [food] with the next mantras (M.2:19,14—16).
7. Or the [single] prepared [portions of food destined] for the single Brāhmaṇas.
8. Having caused them with the next mantra (M.2:20,1) to touch [the food, he gives it to them to eat].
9. When they have eaten [and gone away], he goes after them, circumambulates them, turning his right side towards them, spreads out southward pointed Darbha grass in two different layers, pours water on it with the next mantras (M.2:20, 2-7), offers the Piṇḍas, ending in the south, with the next mantras (M.2:20,8-13), pours out water as before with the next mantras (M.2:14-19), worships [the ancestors] with the next mantras (M.2:20,20-23), sprinkles with the next mantra, (M.2:20,24) water three times from right to left round [the Piṇḍas] with a water-pot, besprinkles the vessels, which are turned upside down, repeating the next Yajus (M.2:20,25) at least three times without taking breath, sets up the vessels two by two, cuts off [Avadānas] from all [portions of food], and eats of the remains at least one morsel with the next Yajus (M.2:20,26).
10. Of the dark fortnight that follows after the full moon of Magha, the eighth day falls under [the constellation of] Jyeṣṭha: this day is called Ekāṣṭaka.
11. In the evening before that day [he performs] the preparatory ceremony.
12. He bakes a cake of four cups [of rice]
13. [The cake is prepared] in eight dishes [like a Puroḍāśa], according to some [teachers].

Pāṭala 8. Section 22.

1. After the ceremonies down to the ājyabhāga oblations have been performed in the same way as at the fortnightly sacrifices, he makes with his joined hands oblations of the cake with the next mantra, (M.2:20,27).
2. The rest [of the cake] he makes ready, divides [it] into eight parts and offers it to the Brāhmaṇas.
3. On the following day he touches a cow with a Darbha blade, with the words, “I touch thee agreeable to the Ancestors.”
4. Having silently offered five ājya oblations, and having cooked the omentum of the [cow], and performed the “spreading under” and the “sprinkling over” [of ājya], he oblates [the omentum] with the next mantra, (M.2:20—28) with a Palāśa leaf from the middle or the end [of the stalk].
5. [He oblates] boiled rice together with the meat [of the cow] with the next verses. (M.2:20,29—35).
6. Food prepared of meal (Piṣṭanna) with the next mantra. (M.2:21:1).
7. Then the ājya oblations [indicated by the] next mantras. (M.2:21:2—9).
8. [The rites] from the Sviṣṭakṛt down to the offering of the Piṇḍas are the same [as at the śrāddha].
9. Some [teachers] prescribe the Piṇḍa offering for the day after the Aṣṭakā.
10. Here [follows] another [way for celebrating the Aṣṭakā]. He offers yoghurt with his joined hands in the same way as the cake (apūpa).
11. Having left over from the meat of the [cow], (see above, 3.4) as much as is required, on the day after [the Aṣṭakā] [he performs] the rite of the Anvaṣṭakā.
12. This rite has been explained in the description of the monthly śrāddha.
13. If he goes out in order to beg for something, let him recite the next mantras (M.2:21:10-16) and then state his desire.
14. If he has obtained a chariot, he has the horses harnessed to it, turns it to face the east, and touches with the next mantra, (M.2:21:17) the two wheels of the chariot or the two sides.
15. With the next Yajus (M.2:21:18) he should mount, and drive with the next mantra, (M.2:21:19) towards the east or north, and should then drive off on his business.
16. Let him mount a horse with the next mantras (M.2:21:20-30),
17. An elephant with the next mantra (M.2:21:31) .
18. If any harm is done him by these two [beasts], let him touch the earth as indicated above.
19. If he is going to a dispute, he takes the parasol and the staff in his left hand.

Paṭala 8. Section 23.

1. Having sacrificed, with his right hand, a fist full of chaff with the next mantra, (M.2:21:32), he should go away and recite the next mantra. (M.2:21:33).
2. Over an angry person let him recite the two next mantras (M.2:22,1-2); then his anger will be appeased.
3. One who wishes that his wife should not have sex with other men, should have big living centipedes ground to powder, and should insert [that powder] with the next mantra (M.2:22,3), while she is sleeping, into her secret parts.
- 4 For success [in the procreation of children] let him wash [his wife] with the urine of a red-brown cow.
5. For success [in trade] let him offer with the next mantra, (M.2:22,4) —some [portion] from the articles of trade which he has in his house.
6. If he wishes that somebody be not estranged from him, let him pour his own urine into the horn of a living animal, and sprinkle [it] with the next two mantras; (M.2:22,5-6) three times from right to left around [the person] while he is sleeping.
7. In a path which servants or labourers use to run away, he should put an *invā* (an instrument for holding a hot sacrificial pan) on [a fire], and should offer the oblations [indicated by the] next mantras (M.2:22,7-10).⁵⁴
8. If a fruit falls on him from a tree, or a bird shits on him, or a drop of water falls on him when no rain is expected, he should wipe that off with the next mantras (M.2:22,13), according to the characteristics [contained in these Mantras].
9. If a post of his house puts forth shoots, or if a hive is made in his house [by bees], or if the footprint of a dove is seen in the kitchen, or if diseases arise in his household, or in the case of other marvels or omens, let him perform in the new-moon night, at dead of night, at a place where he does not hear the noise of water, the rites from the putting [of wood] on the fire down to the ājyabhāga oblations, and let him offer the oblations [indicated in the] next mantras; (M.2:22,14-23), and perform the Jaya and following oblations.
10. Having performed [the ceremonies] down to the sprinkling [of water] round [the fire], he puts out towards the south with the next mantra (M.2:22,24) a stone as a barrier for those among whom a death has occurred.

|| End of the Apastambīya-Gṛhya-Sūtra. ||

⁵⁴ Comp. Pāraskara 3:7; Hiranyak. 1:4,13,19 seq.